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A Weekly Record of its News its Work and its Thought

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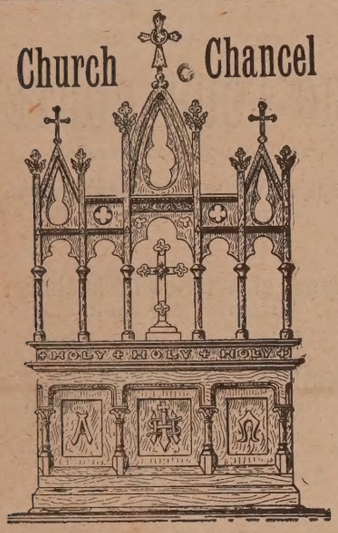

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"I will make an investigation. This noise must stop."

Mr. Depew went outside, and to his surprise found his coachman's children raising old Nick. They paid but little attention to him, however, and his presence did not lessen their clatter. Growing impatient, he said:

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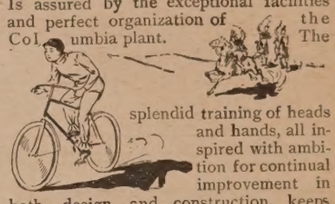

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The Living Church

Saturday, July 21, 1894

News and Notes

THERE IS a society in Germany devoted to the distribution of printed sermons. Nearly seven and a half millions were given away last year. The society spends 15,000 marks annually for postage alone. A point worthy of consideration is the distribution to visitors in the cemeteries. A sermon or tract on the consolation and hope alone assured by the Christian religion might touch the heart of some, at such a time and place, who are ordinarily unconcerned about spiritual things.

THOUGH THE PAST YEAR has been one of the hardest, financially, through which the country has ever passed, the contributions to our missionary treasury from Sept. 1 to May 1, were in advance of those received during a corresponding period of the preceding year. There is a large sum needed, however, to meet the appropriations. The fiscal year closes August 31. The calls of charity are less urgent than during the past winter, and a larger proportion of free-will offerings may now be rightfully devoted to the relief of suffering not so near at hand A great effort should be made to avoid another deficit.

WE REGRET to find on reference to our English exchanges, that the statement made in the telegraphic columns of some American papers that the Prince of Wales and others of the royal blood voted against the "Deceased Wife's Sister Bill" in the House of Lords, was erroneous. They voted in the affirmative as in times past. There would seem to be some personal reason why members of the present royal house should be so persistent in voting for a bill which nullifies the law of the Church as expressed in the "Table of Degrees," and violates the traditional moral convictions of loyal Churchmen. It also seems strange to hear that Roman Catholic peers were divided on this subject.

EVERY NOW AND THEN historical records of the highest value turn up in the most unsuspected places. Such a discovery has recently been made at Canterbury by the High Seneschal of the cathedral. A former dignitary had sent to the store yard all the records which, from their tattered condition, he considered worthless, and at the same time he packed up all the sound and comparatively legible documents in parchment wrappers. The bundles which have been discovered were lying behind the heavy metal deed boxes on the tops of almost inaccessible cupboards. The newly found documents range over a period of 700 years, and include an immense mass of original letters. This find must add something of value to the material of the future historian. But if such discoveries are possible in modern England, what may not be still lurking in forgotten receptacles and corners of old Eastern monasteries?

"THE LABORING MEN of the West are arming themselves," shouts the anarchist agent of the Debs despotism in Toledo, "but the government is responsible." He was referring to the Federal government. He had been taught by persons in high position, by State governors, and representatives of this great nation, that the attempt of the Chief Executive to enforce in Chicago the laws of the United States, was an invasion of Illinois. If so, if the Federal troops were there unlawfully, the conclusion naturally follows that it was lawful to resist them. This is just what the mobs did conclude, and try to do. They were encouraged to do it by the public utterances of men who held high office and should be held to answer for aiding and abetting anarchy. The great burden of the labor union clamor has been denunciation of the President, and the whole country knows who started it.

A MEMORIAL WINDOW, in honor of John Eliot, "the Apostle to the Indians," was recently given to the parish church of Widford, England, by the American descendants of Eliot. Born in 1604, and baptized in Widford church, John Eliot emigrated to New England in 1631. His translation of the Bible into an Indian tongue now long forgotten, is still extant. His life was largely devoted to the conversion of the Indians at a period when there appears to have been considerable doubt among his contemporaries whether the red-skinned sons of the forest had any souls to be saved. The window was dedicated by Archdeacon Lawrence, in the presence of a large congregation, which included the American Ambassador, Mr. Bayard. At a lunch following the service, a telegram was read from the church at Roxbury, Mass., associated with an early stage of Eliot's labors, sending greeting to the church at Widford.

THE CONFUSION of a period of unreasoning turbulence was well illustrated by some episodes of the recent railroad strike. The charitable people of Chicago having been appealed to on behalf of the suffering families of the Pullman employes, were contributing generously to this cause, notwithstanding the losses and even privation to which many of the donors themselves were subjected. But their well-meant efforts were rendered nugatory when whole car loads of provisions devoted to this kindly purpose were burned upon the tracks by those who were themselves on a strike through sympathy with these very Pullman sufferers! Another illustration of the irony of the situation was afforded by the case of the Pullman machinist who sought and obtained employment in the shops of one of the non-striking railroads. The men on other roads had thrown up their work out of sympathy with him, but he finds refuge among those who had not displayed that peculiar kind of sympathy.

THOSE DISINTERESTED OBSERVERS who have been well acquainted with the real state of affairs at Pullman, have long anticipated some kind of convulsion there. The experiment was undoubtedly well meant, but the conditions under which it was undertaken made its success doubtful from the outset. It had been long ago pointed out that the surest way to produce a settled and contented community is to encourage working men to become owners of property, to aid them in every way to become possessors of their own homes. The reasons for this are evident to most thinking persons. But the Pullman plan excluded any idea of that kind. The programme also involved, of necessity, a kind of espionage, which, though it has in view the good of the tenants and employes, assumes a condition of pupillage on their part which is always irritating and sometimes exasperating to the subjects of it. The pay might average well, in fact the amount on deposit in the savings bank at the outbreak of the strike indicates a good average; the houses and lodgings might be desirable and well kept, the surroundings pleasant, the hygienic conditions of the best; yet all this is hardly sufficient to counter-balance the infringement of the sentiment of personal independence and the latent feeling of antagonism arising therefrom. Wise men are coming to recognize the fact that human affairs are governed by sentiment and feeling at least as much as by reason.

RELIGIOUS NEWSPAPERS in England record the opening at Paisley of "the grandest Nonconformist church in Europe, and one of the finest and most completely ecclesiastical buildings reared in our time." Admiring descriptions are given of "the chancel, with its marble pulpit and baptistery, carved oak choir-stall, grand organ, elaborately carved panels of alabaster, and three beautiful lancet windows;" a great change from the days of Puritan simplicity, when the presence of such things in the Church of England was one of the principal counts in the indictment against her—the days when the founders of Nonconformity set out to break up organs and smash the beautiful windows in the churches, "to break down all the carved work thereof with axes and hammers," and to convert baptismal fonts into garden vases and horse troughs! It is the fashion to hail this change with satisfaction, as though it marked a stage in the return of Nonconformity to the ancient Mother against whom it once rebelled. Would that there were true ground for such a hopeful view! But, in fact, there never was a time when Nonconformity and Dissent were more hostile to the Church than now, more eager for her humiliation, more ready to join with allies of any kind, "Turk, infidel, and heretic," to undermine her influence and bring about her destruction.

THE PRESBYTERIAN GENERAL ASSEMBLY seems to be getting more and more at odds with the theological seminaries. The result of the decision in the case of Dr. Henry Preserved Smith has been almost to close the school at Cincinnati, temporarily at least. The Union Seminary in New York proposes to circumvent the Assembly by a change in its statutes. Since Dr. Briggs has been suspended from his ministry, which according to the old statutes would render him ineligible for his present position as professor in the seminary, the statutes have been so altered as to allow a layman to occupy such a position. But might not the question arise whether a suspended minister is a layman? If Dr. Briggs should be restored would he have to be re-ordained? In any case, this movement on the part of the seminary brings it into sharp opposition to the Presbyterian Church as represented in the General Assembly, for there can be no doubt that the most important motive for the action against Dr. Briggs was the conviction that it was dangerous to allow a man of his views to remain as an instructor of students preparing for the ministry.

LORD ARTHUR HERVEY, Bishop of Bath and Wells, whose death in his eighty-sixth year we recorded recently, was an admirable example of the Anglican bishop of a somewhat old-fashioned type. Educated at Eton and Cambridge, he took high honors in the classical course in 1830. He was nominated to Bath and Wells in 1869, by Mr. Gladstone. He was classed as a Low Church bishop, but was a man of wide sympathies and tolerant in his administration. He was noted for his unbounded hospitality. He was always ready to aid any useful project with purse and person. In one respect he was not old-fashioned; namely, his activity. The amount of labor expended in travel and visitation within his diocese up to an advanced period of his life, rivalled that of the youngest and most vigorous bishop on the bench. No parish was too remote or obscure for his presence and assistance. Such a bishop is a true Father in God, and his life is a benediction to all who come in contact with it. He was a man of no mean learning, which he had employed in his later years to oppose many of the claims of the new Biblical criticism.

IT IS STATED that the Old Catholic movement in Europe has made great progress during the last year. It is peculiarly interesting to note that the Dutch Old Catholic Church which, being placed under the ban by Rome at the time of the Jansenist controversy, has maintained an independent existence, seems now to have taken a fresh lease of life. Up to 1870 it had been gradually dwindling, but the movement elsewhere to which it has given its aid in the consecration of bishops, has re-acted upon itself. It is increasing in numbers and influence, and re-building its churches. The Old Catholic Congress is to be held at Rotterdam in August of the present year, and will doubtless do much to enhance the prestige and influence of the mother Church of Old Catholicism. In Austria the movement is represented as particularly vigorous, especially in Bohemia. At Warnsdorf it embraces 4,000 souls. Several other flourishing churches are enumerated in the same kingdom. "So," says *The Katholik*, "do things go on in a hundred places in North Bohemia." It is proposed to obtain a bishop in the autumn. In France alone the Old Catholics make no progress. It is even reported that one church in a parish which had been separated from the Roman obedience will probably re

turn to the bosom of the Church of Rome. Hyacinthe, with all his brilliant gifts as an orator, lacked the capacity for organization and leadership. Moreover, as a married monk, he could not commend himself to the French people.

Brief Mention

A floating chapel is proposed for Puget Sound. It is to be furnished for services, and for the accommodation of the missionary and his helpers.———*The Interior* (Presby.), Chicago, says: "One cannot help being impressed with the inefficiency of the Salvation Army in giving to those who attend their meetings anything that is of solid and lasting value. With their drums and bugles they gather large crowds, but the exhorters give no instruction. Listening to them one evening, we could not help thinking what an opportunity there is here for a preacher, for some one to tell these people about Christ."———The Church of England was the first that came to the country in which the original thirteen colonies were afterwards established. It made the first prayer, baptized the first convert, married the first couple, buried the first dead, and celebrated the first Eucharist. This was in Virginia, thirteen years before the Mayflower came to New England.———The Bishop of Wakefield, Dr. Walsham How, in his recent charge, urged upon his clergy the necessity of a weekly Communion. He does not think that less frequency conduces to more careful preparation or to greater reverence. He does not object to the "eastward position." The Consecration Prayer especially, he says, is addressed to God. The eastward position is one that a leader of the people would naturally take in presenting a petition for them.———The Church Scholarship Society of Connecticut, which gives aid to students studying for the ministry in Connecticut or belonging to that diocese, made between fifty and sixty such loans in 1893-94.

Canada

Church of England services have been held in Valleyfield, P. Q., for the past few months; with the Rev. Chas. Wright as priest in charge. There are now morning and evening services every Sunday, with a well attended Sunday school. This movement, with the blessing of God, bids fair to be a success.

The synod of the diocese of Toronto met on June 19th, and was opened by a choral Communion service in St. James' cathedral. There was a large number of the clergy present, with a good proportion of lay delegates. There are at present 178 clergy on the list, of whom all but 19 are engaged in active work. Twenty have been ordained during the year, ten to the diaconate and ten to the priesthood. There have been 84 Confirmations in which 1,773 persons have been confirmed, rather more than a third of whom were males; and five churches have been consecrated. The increase in the Church population in the diocese, in the year, has been over 2,000, and of communicants, over 600. Causes for anxiety, however, exist in the low state of the mission fund, and in the financial condition of St. Alban's cathedral, Toronto, that condition being $1,000 worse, as regards interest and indebtedness, than when the Bishop's appeal was made last year. The mission fund is quite unequal to the charges upon it, and some of the missionary clergy have suffered much from the necessary cutting down of their stipends through lack of funds. Two new churches have been opened during the year: St. Hilda's, Fairbank, and Holy Trinity, at South Burleigh. Amongst other matters touched upon in the Bishop's charge, was the thankfulness felt for the success of the consolidation scheme which culminated in the General Synod meeting in Toronto last September, and an expression of gratitude from the Bishop on his own part, for a "substantial token of good will and esteem from a number of influential lay friends in the city; the immediate cause of their generous action being the reduction in the episcopal income owing to the cheapened value of the endowment securities."

The Toronto Synod opened on the second day with the singing of the national anthem, that day being the 57th anniversary of the Queen's accession to the throne. The Bishop and Mrs. Sweatman tendered a reception to the synod delegates, at the see house, Toronto, in the afternoon. The rumor that the Bishop is about to resign his episcopate, has received an unqualified denial. A missionary meeting was held in the evening of the second day, and an evening conference on the third, when "The duty of the Church in relation to social problems" was the subject of discussion. In view of the agitation for disestablishment in Wales, a motion was carried on the last day,

That this Synod send a message of warm sympathy to the members of the British Church, at a time when a determined attack is being made upon their ancient rights as the Church of England in Wales.

The synod adjourned on the fifth day, after the usual motions of thanks, and a parting address from the Bishop.

An affiliated branch of the great Church Missionary Society of England was formed in Toronto, in the beginning of June, the work of which will be on the same lines as the parent society. Two anonymous donations have recently been sent to St. Peter's church, Cobourg, for repairs and improvements, one of $500 and the other $1,000.

The Bishop of Niagara held a Confirmation service in St George's church, Guelph, June 17th. The annual meeting of the Niagara Synod was held in Hamilton, in the middle of June. A service prior to the opening of the synod was held in Christ church cathedral, Hamilton, when the combined vested choirs of St. Mark's, St. John the Evangelist's, St. Matthew's, and St. Luke's churches took part. The Rev. Dr. Prall, rector of St. John's church, Detroit, gave an interesting address on missions. The Bishop in his charge dealt at length with the subject of marriage and the Church's relations to it, condemning the practice of keeping marriages secret, and the law which permits of the publication of banns before or after service in church when the church may be empty. The Bishop held 67 Confirmations in the year, confirming over 800, of whom more than 100 were brought up outside of the Church of England. Two churches were opened during the year, and a corner-stone of a new one laid in St. Catharine's. The subject of appointments to vacant parishes was brought up, and the report drawn up by the committee was almost unanimously accepted, which recommended that vestries should be given the right of nominating their clergy, the Bishop having the right to refuse to license if he see fit, when other names can be sent by the vestry until a choice is made. The Synod of Niagara adjourned on the third day.

The Archbishop of Ontario dedicated the new church of St. John's, a very fine building, at Smiths' Falls, in June. The meeting of the Synod of Ontario, which will probably be the last one of the undivided diocese, was begun in Kingston, on June 19th, by the celebration of the Holy Communion in St. George's cathedral, at 7:30 A.. M. The Archbishop officiated at the choral Celebration at 10. There were not a great many matters of special general interest brought up. The report of the committee on the division of the diocese was taken up clause by clause, and a warm discussion occurred upon the manner in which the remainder of the fund needed to endow the new diocese should be raised. There can be little doubt, however, that the sum necessary will shortly be provided. St. Thomas' church, Belleville, has been presented with an oak altar with beautifully painted panels. The 8th annual meeting of the diocesan Woman's Auxiliary of Ontario was held at Cornwall on the 6th. The reports showed an increase both in membership and work done during the year, in every department.

At the meeting of the executive committee of the diocese of Huron, on the 18th ult., the Bishop expressed his desire to relinquish the grant, made to him for traveling expenses, of $500 a year. Two of the clergy also voluntarily resigned the grants made to the parishes of which they are in charge. This is in consequence of the deficit in the mission fund. The annual gathering of the students and graduates of Huron College took place on the 18th.

The convocation of Bishop's College, Lennoxville, was held on the 28th of June, and was very largely attended. The preacher in the morning at the chapel service was the Rt. Rev. A. C. A. Hall, Bishop of Vermont, whose eloquent address made a deep impression. The degree of D. D. was conferred upon the Bishop and upon the Very Rev. Dean Innes, of Huron; the degree of D.C.L. upon the Rev. Henry Lubeck, Hobart College, Geneva, N. Y., and a number of others. Dr. Lubeck made a very happy address, and was frequently applauded. The Bishop of Quebec made a brief closing address. The Boys' Brigade, in connction with St. Matthew's church, Quebec, already numbers over 50 members and is increasing rapidly. Full cathedral service with surpliced choir, for the Sunday evening and week day services, has been resumed in the Cathedral, Quebec, after being discontinued for more than 50 years, although it was customary for the first 40 years of that church's existence. The Bishop of Quebec leaves for a visitation of the Gaspe District and Labrador, in July.

At the closing exercises of St. John the Evangelist's school, in Montreal, the Rt. Rev. Dr. Coleman, Bishop of Delaware, presented the prizes. The Bishop preached on the following Sunday in St. John's church, at both morning and evening services. The choir of St. Stephen's church, Lachine, diocese of Montreal, made their first appearance in surplices on the festival of St. John the Baptist, on the occasion of the Bishop's visit for Confirmation. The Bishop has been making a visitation tour through the eastern townships, during the month of June, notwithstanding the excessive heat. He was welcomed everywhere with enthusiasm, the members of other denominations vieing with those of his own communion in their expressions of pleasure at his restoration to health. It is more than a year since his last visit to that part of his diocese was interrupted by his serious illness. Collections were taken up in Montreal on July 1st for Algoma. Many of the Montreal clergy are away for their holidays, and the great heat has been very trying to those who remain and expect to take their vacation later, especially as in most cases they are doing double work. Work towards completing the tower of St. George's church, Montreal, has been commenced. It will cost about $20,000. Dunham Ladies' College, which has been closed for some years, is to be re-opened in September. It is the only Church school for girls in the diocese, and under the new management it is hoped will be a success.

New York City

St. Andrew's Convalescent Hospital needs enlargement. During the past year, 111 patients have been cared for, at a cost of $2,440.34. Many patients have been declined admission on account of lack of room.

The guild of Santa Filomena, of the Italian church of San Salvadore, has a membership of 47 girls, who are taught needlework. The parish school has had an attendance of 55 pupils. There are a number of working societies, in which the Italians appear to take much interest. The entire expenses of the mission are less than $2,500 per annum.

St. Ann's church, W. 18th st., will be open all day daily through the summer, with services at 9 and 5. The Sunday services are at 8, 10:30, and 11 P. M., and 5 A. M., with a service for deaf-mutes at 3:30. The Rev. Mr. Chamberlain will be in charge during the absence of the Rev. Dr. Krans. The Rev. Dr. Gallaudet will visit Europe for rest and the encouragement of work among deaf-mutes in Great Britain.

At St. Michael's church, the Rev. Dr. John P. Peters, rector, the Church Periodical Club has sent out for the year, not merely a number of periodicals every month to clergymen and Church people in remote places, but has supplied 75 books, and 55 Sunday school volumes, besides 26 Bibles and Testaments, and 33 hymnals. The number of periodicals sent out to date is about 7,000. Hundreds of Christmas, Easter, and Sunday school cards have also been sent.

The 10th annual reunion of the Leake and Watts Association was held Wednesday of last week at the Home at Yonkers. After dinner the association unveiled a statue in memory of John Watts, one of the founders of the Home. A platform had been erected about the statue, on which sat Mr. Geo. Brown, superintendent; Mr. Andrew Peck, president of the association; and many invited guests. The exercises were opened by national airs from the Leake and Watts band. Mr. Peck made a short address, in which he paid a tribute to the "father of the institution." Superintendent Brown read a letter from Gen. John Watts DePeyster, the giver of the statue, and formally accepted the gift on behalf of the trustees. The statue stands on a bluff southeast of the building. It was designed by Geo. E. Bissell, and is of heroic size. The figure is represented as standing in the gown and wig of his official dress, as recorder of the city of New York. It is nine feet high, and stands on a pedestal of polished Quincy granite, bearing an inscription which states that he was the last royal recorder of the city. He subsequently became speaker of the Assembly of New York, a member of Congress, and a judge. He was founder and endower of the Leake and Watts Orphan House, New York, and one of the founders, and afterwards president, of the New York Dispensary.

At Grace chapel the industrial school has had an excellent attendance. In the advanced class, the instruction is pursued to a degree that fits the girls to earn good wages. Prizes have been awarded for the work. Diplomas have been given to all who complete a regular course. A branch at Grace mission started as an experiment has grown so rapidly and proved so helpful, that it has now been made permanent. There is a class of boys being instructed in the use of the needle. These are also taught carpentry by a graduate of the New York Teachers' College. The rector, the Rev. Dr. Wm. R. Huntington, has been active in his sympathy with this part of the work of this vast parish. The number of teachers of the school at last report was 64, with an average attendance of 49. The number of scholars was 450, with an average attendance of 354. The Grace mission school numbered 8 teachers and 100 pupils, 45 girls and 55 boys, with an average attendance of 63. For this work $1,269.00 was contributed, making, with a balance in hand, $1,367.22. The expenditures amounted to $1,359 07.

The 6th annual report of the Rev. Dr. Drumm, the immigrant port chaplain, is of more than ordinary interest. The chief work of the chaplaincy, which is sustained by the Board of Missions of the Church, is to bring into the fold of the American Church, as their proper home, all foreign immigrants arriving in New York, who claim to be members of the Church of England, or some other Church of the Anglican communion. Its office is to seek out and welcome such persons on arrival at Ellis Island in the harbor. The chaplain provides such persons with letters commendatory to clergy of the Church in the districts where they are to settle, and communicates directly with the clergy, with a view to securing their care. The present report covers a period of eighteen months, extending from July 1, 1892, to Jan. 1, 1894, and during that time 2,206 persons have been added to the Church out of 6,870 persons met and registered, or over 32 per cent. It must be remembered that this is only

an incomplete report, as the greater number of the clergy written to never send answer, or otherwise report on the cases referred to them. No improvement is reported in the matter of receiving commendatory notices from English, Scotch, and Irish clergy, of persons or families intending to emigrate to this country. The number of such letters received by the chaplain, in the past 18 months, is just nine, and five of these related to youths under 20, whose moral health, it was thought, might be improved by a sojourn in the United States. Nine letters to nearly 7,000 immigrants does not speak well for home care. This is the more remarkable since, through correspondence, and by distribution of reports, the chaplain has now for seven years made known to the Church in Great Britain the existence and purport of the work at this port and its willingness to receive and care for Churchmen coming here. The chaplain's task is very difficult. He has received immigrants from 444 ships during the period covered by this report. Of the 6,870 persons registered, 5,269 were recommended by him to our clergy. Additionally, 2,689 letters have been written to the clergy, and 1,244 postal cards. A number of letters have come, commending members of the Girls' Friendly Society.

At the House of the Holy Comforter, progress and improvement have been made during the past year in the face of many difficulties. The retirement of Mother Francesca and the Sisters of the Visitation from the management of the house, to take up work of their order in other directions, was a loss that was severely felt by the managers,and their resignation was accepted with suitable expressions of gratitude for their past services. The managers were fortunate, however,in securing the services of Miss Flora V. Stuard, a deaconess of the Church, who came with strong recommendations from the Bishop of Pennsylvania, to assume the duties of house mother. Under her efficient supervision and that of the assistants, the welfare of the House has been maintained and a new interest in the support of the institution has been aroused. The success of the past year has been largely due to the board of associate managers newly constituted. The death of Miss Walton, an associate manager,has been a serious loss. The chapel,which is,so to speak, the "power house"of the home, has been completely refurnished by the generosity of the ladies of this board. Religious services have been regularly maintained by the chaplain, the Rev. Arthur Mason,who has visited the home daily for prayers. The Blessed Sacrament is celebrated weekly. The training of young girls has been begun by the house mother. The health of the patients has been remarkably good and services of the house physician, Dr. Wm. S. McMurdy, have been unselfishly rendered free of charge. The treasurer's report shows a cash balance of something over $1,700 in hand. The expenditures include a considerable amount of permanent improvements. New floors have been laid in most of the wards and in several halls and other rooms, at an expense of nearly $500,while the complete system of steam-fitting, which has been placed in the building at a cost of nearly $1,300, has greatly added to the comfort of the inmates,as the old heating arrangements had proved inadequate. The permanent fund has been increased by a contribution of $2,000 from Miss Tolman. The number in the Home at the last report was 36. One has been admitted since. Of these, two have returned to friends, one has been enabled to work, and one has died. Eight of the inmates were baptized during the year. The total receipts have been $12,734.66, including annual subscriptions, $1,595, and grant from Hospital Saturday and Sunday Association of $1,070.42.

Philadelphia

In the will of Charles E. West, probated 7th inst., is a reversionary bequest of $500 to the Episcopal Hospital.

Interior alterations are to be made to the training school of St. James' church, on property they have recently acquired on Fitzwater st.

Holy Trinity memorial chapel is to be renovated during the present summer. A feature of the work is the re-decoration of the interior.

The estate of Mrs. Clara B. Ashmead, a member of the Lutheran communion, was adjudicated on the 7th inst., and the sum of $1,000 was ordered to be paid to the City Mission for its Home for Consumptives.

The large lawn on the north side of the church of the Resurrection, the Rev. J. R. Moore, rector,has been graded, and a granolithic pavement has been laid on the Broad st. front of the church,along the upper side to the rector's residence.

The church of St. Barnabas, the Rev. Oscar S. Michael, rector, has received a fine brass angel lectern as a memorial of Miss Mary E. Severn. A peal of chimes has also been presented by a devoted communicant. It will be hung in the tower early in the fall. This makes 14 memorial gifts that this church has received during the past year.

The friends of the Lincoln Institution are much gratified that the usual appropriation of $33,400 by Congress for the support and education of its Indian wards, remains unaltered, notwithstanding the economies practiced by the present Congress. There were some provisos attached to the bill as it came from the House, but the Senate Committee struck them out.

Since Feb. 1st, when the Rev. Henry J. Martin, M.D., took charge of St. James' church, Hestonville, he has found much to encourage him in what had already been accomplished, and in the promise of future progress. The number of persons who received at the Easter celebration of the Holy Eucharist was the largest in the history of the parish. During the past year, there have been, Baptisms, 25; marriage, 1; burials, 17.

As was recently stated in these columns, the silver jubilee of Bishop Whitaker is to be celebrated Oct. 17th prox. The committee appointed at the recent diocesan convention, have addressed a circular letter to the Church people of the diocese, relative thereto, and suggest that a presentation to the Bishop should be made "as a token of the affection and regard of the clergy and laity under his care." It is proposed that a sum of at least $6,000 be secured,which amount may serve as an endowment of a scholarship in the Divinity School, or in some other manner agreeable to the Bishop and a credit to the subscribers.

At St. Barnabas' chapel, West Philadelphia, the Rev. E. L. Ogilby, minister in charge, regular services on Sundays and Wednesday evenings have been maintained, with an increased attendance. The Sunday school is in a prosperous state. The congregation being almost wholly composed of wage-earners has severely felt the stringency of the times, and yet the current expenses of the mission have been met, and improvements made in the church building at a cost of about $500. With the aid of generous friends, much help was rendered to those who were in want and suffering during the past winter. The outlook here is very promising.

The Rev. Wm. N. Bailey, who is the missionary in charge of the church of the Holy Comforter, West Philadelphia, has done efficient work during the past year; the services of the Church have been duly maintained and the Sacraments administered; seven persons were confirmed in December last. The Sunday school has 100 pupils, with 11 teachers, and the minister in charge is the superintendent. Through the zeal and charity of the women of the parish, clothing has been provided for needy families, and two boxes of clothing have been sent to missionaries in the South. Some needed improvements have been made in the church building, and better accommodations provided for the choir, whose effective services are purely voluntary.

The mortal remains of the late Gen. James B. Fry,U. S. A., a native of Carrollton, Greene Co., Ill., who entered into rest at Newport, R. I., on the 11th inst , in his 68th year, were brought to this city, and laid to rest in the cemetery of St. James the Less, on the 13th inst., the Rev. W. F. C. Morsell officiating, in the absence of the rector, the Rev. R. Ritchie. In accordance with the wishes of the surviving members of the family, the rites were as simple as possible. Col. Lunder, commander of the garrison at Fort Adams, Newport, had offered a detail to fire a salute, but this was declined, and the dead soldier, who had served in the Mexican war, and during the great Rebellion, was lowered to his resting place without the tribute of a parting volley and "taps."

Mrs. O. W. Whitaker, as president of the Junior Auxiliary, has issued a circular in which she announces the formation of a "Babies' Branch," for "the child at its Baptism becomes a member of the great missionary society, the Church." Already many little ones have had their names enrolled, and are supplied with the mite boxes and little books in which are entered their names and their first gifts, and in which a record of all their offerings is kept. The first gift, five cents, is not to be put into the mite chest, but is to be sent to the secretary of the branch to be used for the "United Offering" to be presented at the next General Convention by the Woman's Auxiliary and the Junior Auxiliary. In the mite chest is to be placed on the first day of every week,one cent, and such other gifts as baby's friends or parents may deposit from time to time as thank-offerings or otherwise. Once a year the box is to be opened and the money and books sent to those designated to receive them; the time for opening these boxes is in Easter week; and the entire offerings of all the diocesan branches are to be presented at the annual meeting of the Junior Auxiliary which is held shortly after Easter. The moneys so received are to be forwarded to the Board of Missions to be divided between the foreign and domestic fields.

Chicago

Services have been held at Mt. Clare, a suburb on the C. M. & St. Paul Railroad, for three Sundays, beginning July 1st. The Rev. Wm. B. Hamilton, rector of Calvary church, was appointed by the Bishop as priest in charge. The attendance has averaged between 40 and 50 at each service. A Sunday school has also been organized and is catechised each Sunday. The Woman's Guild and St. Agnes' Guild are busily at work raising funds. St. Agnes' Guild supplied 50 chairs for the hall where the services are held. An altar nicely covered with cloths, the color of the season, makes the hall look very churchly.

The trustees opened on St. Peter's Day, Clover Lodge, a beautiful home on Pine Lake near LaPorte, Ind., for the use of convalescent working girls just out of our hospitals. The time from Chicago is about two hours. The house is surrounded by fruit trees and ancient oaks, it stands nearly 400 feet above the level of Lake Michigan,a little steamboat plies around the blue waters of the small lakes that form a chain some miles in length, and thousands of water lilies grow near the shore. Here the weary invalids can be invigorated and refreshed,and here amidst the clover blossoms and melody of birds,courage may be found again to take up the work of life. This beneficent enterprise is under the local charge of a committee of young ladies representing some of the best known families of LaPorte. These girls have fitted up the lodge and named each room after some favorite flower, the golden rod, sweet pea, water lily, wood fern, daisy, etc. Cost per week will be $300, car fare $200. Convalescents on arriving at the station will ke kindly welcomed by one or more of these young people, and taken by a short and pleasant drive to Clover Lodge where they will have at once the thoughtful care of the house mother. This home is necessarily limited to women and little girls,but the trustees hope sometime to open another home for men and boys. Hospital physicians and other benevolent persons desirous to send patients to the country, should address the president, Dr. Delafield, 4333 Ellis Ave., Chicago.

Diocesan News

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The church at Cedar Hill is indebted to one good friend for a gift of five acres of land upon which to build a chapel, another has given the timber necessary to frame the building, and the use of his saw mill to cut the timber. Another is giving his time and labor to superintend the work. Others have given freely of their means, and the result is, a beautiful little place of worship will soon be ready for consecration.

The vestry of the church of the Holy Comforter, Montgomery, has just placed an order for a large pipe organ to be erected in that church. The instrument will have two manuals, nine speaking stops, and about 470 pipes, and will cost about $1,500. The case is intended for an organ that will cost some $4,000, and additions will be made from time to time, as funds for the same can be raised.

In point of numbers, St. Mary's, Camden, is the strongest mission in the Selma Convocation. There is a good building well fitted and furnished, and when painted it will compare favorably with many city churches. The congregation is indebted to the Woman's Auxiliary for a very handsome and complete set of altar linen, the work of the branch of St. Michael and All Angels', Anniston.

Emmanuel church, Opelika, as it now stands, made of rough hewn and irregular stones, takes the place of its predecessor, which was blown down in 1869. In 1874, the rectory, constructed from the material of this first building, was burned. Recently, since the Rev. Mr. Hoke has taken charge, the church walls once so sombre have been brightly calsomined, handsome pews procured by the Ladies' Aid Society taking the place of the former rude benches and chairs, and a fresh impetus given to the work, which, it is hoped, will result in renewed activities in this little mission.

During the past year,a neat and commodious building has been erected for St. John's, Stanton, and is entirely paid for. A handsome altar, chancel rail, and bishop's chair, were presented by St. Paul's church, Selma. The rest is the result of the labor and self-denial of the little flock of Church people in Stanton.

Albany

Wm. Croswell Doane. D. D.. LL. D., Bishop

June 26 and 27 the special meeting of the Archdeaconry of the Susquehanna called by permission of the Bishop, was held in St. John's parish, Richfield Springs, the Rev. George Brinckerhoff Richards, rector. This special meeting took the place of the regular spring meeting, which was postponed on account of bad weather and attendant bad roads. The meeting was presided over by the Archdeacon, the Ven. C. S. Olmsted. The first service held consisted of Evensong and addresses: by the Rev. J. E. Hall, on "The Churchman as a believer;" by the Rev. R. C. Searing on "The Churchman as a worker," and by the Rev. Dr. Parke on "The Churchman as a saint." On Wednesday morning, Morning Prayer was said, the Holy Communion celebrated, the celebrant being the archdeacon. The sermon which was masterly and powerful, was preached by the Ven. C. S. Olmsted from the text, "The God that answereth by fire, let him be God;" I Kings xviii: 24. At the business meeting in the afternoon, held in the rector's study, the following officers were elected for the ensuing year: For the office of archdeacon, the Ven. C. S. Olmsted, and for the offices of secretary and treasurer, the Rev. George Brinckerhoff Rich-

ds, Richfield Springs. The final service occurred at 8 o'clock Wednesday evening when the Rev. John Prout made an address, "The Prayer Book as a missionary influence." He was followed by the Rev. Russell Woodman, his subject being "Individual responsibility." The music which was rendered by the regular parish choir was exceedingly attractive.

BOLTON.—The Bishop made a visitation of the pretty little church of St. Sacrament, on the evening of last Sunday, and confirmed a class of nine persons, presented by the rector, the Rev. Mr. Blanchet, who is well-known as a former foreign missionary, and who has done a most admirable work at this point where summer visitors to Lake George largely congregate. He found the church a weak mission with but occasional services, and he has made it a parish ministering both to summer visitors and to permanent towns-people. The church needs enlarging.

Connecticut

John Williams, D. D., LL.D., Bishop

The annual mid-summer meeting, which is more particularly the business meeting of the Litchfield archdeaconry, was held in St. John's church, Salisbury, July 10th and 11th. There were 15 of the clergy present, an unusual number being detained at home on account of funerals in their parishes. A most excellent dinner was served at the town hall by the women of the parish, after which some time was spent in social visiting. The usual reports were made by the secretary and treasurer, the various standing committees, and the archdeacon, all of which were encouraging. The election of officers resulted in the unanimous nomination of the Rev. J. H. George to the Bishop for archdeacon for the next three years. The Rev. F. W. Barnett was chosen secretary, and the old committees retained. The Rev. Dr. Gammack, the Rev. M. K. Bailey, the Rev. W. F. Bielby, and the Rev. Mr. Humphries, were chosen the literary directors for the ensuing year. Wednesday morning, the missionary work was again taken up, and the same aid granted to the various weak parishes and missions as was given last year. The following appointments were made for the next meeting to be held in Torrington, Oct. 9th and 10th: Essayist, the Rev. E. T. Sanford; exegete, the Rev. J. H. George; text, Romans viii: 17-24; missionary speakers, the Rev. Messrs. W. F. Bielby, F. W. Barnett, and Geo. C. Griswold; book review, the Rev. Mr. Stone. Tuesday evening, a missionary meeting was held in the parish church, and addresses were made by the archdeacon, and the Rev. Messrs. Bailey, Humphries, and Smith. Wednesday morning, the Holy Communion was celebrated by the archdeacon, assisted by the Rev. Mr. Barnett. The sermon was by the Rev. Dr. Gammack, St. Matt. v: 20.

WATERTOWN.—The important parish of Christ church, one of the most extensive and best equipped rural parishes in the country, is about to lose its rector, the Rev. J. F. Nichols, who purposes to go abroad for a year of rest and study. The vestry have adopted resolutions expressing profound regret at the resignation, and appreciation of the energy, ability, and consecration characterizing Mr. Nichols' rectorship. They state that during the three years in which he has faithfully served in this extensive field, he has gained their respect, confidence, and warm personal regard; that the quickening of the spiritual life of the people, the harmony and good will prevailing among them, the notable improvements in the church property made under his leadership, and the present sound financial condition of the parish, combine to make his rectorship memorable in the annals of Christ church. Mr. Nichols' resignation is to take effect not later than Sept. 1st.

Oklahoma and Indian Territory

Francis Key Brooke, S. T. D., Bishop

On Sunday, June 17th, the new church at El Reno was opened for divine service, the Rev. D. A. Sanford, the newly appointed missionary, officiating. A Sunday school was also begun the same day. The church building is now completed, but is almost entirely lacking in furniture, what is used being of the most temporary character.

On Sunday, July 8th, near Darlington, six Cheyenne Indians were baptized by the Rev. D. A. Sanford. There is hope that the Indian mission begun 12 years ago under the Rev. J. B. Wicks, may now be revived.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop
Nelson S. Rulison, D.D., Asst. Bishop

In Christ church, Lykens, on Sunday evening, July 8th, an interesting service was held, the Rev. Chas. J. Kilgour, the rector, having arranged the consecration of a super-altar and cross, in memoriam of all the departed of that parish. The service consisted of 1 Thess. iv: 13, 14; Rev. xxi: 1-7; hymn, "The Son of God goes forth to war;" *Gloria in Excelsis*. The text of the sermon was Gal. vi: 14. It was impressive, and will long be remembered by those who heard it.

The first meeting of the Archdeaconry of Reading under the new diocesan canon upon "Church Extension," was held in Christ cathedral, Reading, on Monday, July 9th. There were present 16 clerical members. The Ven. Archdeacon Powers, of Pottsville, was nominated by the Bishop and re-elected for the ensuing term of two years; the Rev. A. M. Abel was re-elected secretary, and the Rev. A. A. Bresee, of East Mauch Chunk, was elected treasurer. The final report of Mr. W. R. Butler, the retiring treasurer, was read and accepted, and a resolution of thanks was offered in recognition of his faithful and efficient services while serving as treasurer under the old missionary canon. A new code of by-laws, to harmonize with the new canon, was adopted, making several changes in the former mode of conducting the business of the archdeaconry. The new laws provide for the regular meetings to be held on the second Monday in October, and on the Monday following Sexagesima Sunday, two meetings in each year instead of four as hitherto. After the regular business of the archdeaconry is disposed of in public session, provision is made for a private session for the reading of essays, the discussion of texts of Scripture, criticism, and discussion of modes of parish work. The next meeting of the archdeaconry was appointed to be held in St. John's church, East Mauch Chunk, on Monday, Oct. 8.

TOWANDA.—The parish of Christ church, under the active leadership of the Rev. Wm. E. Daw, is well organized and fruitful in every good work. It has in active operation three societies composed of women: St. Mary's Guild, a Woman's Auxiliary to the Board of Missions, and a young ladies' society for general work. It has also a Brotherhood of St. Andrew's Chapter, directed by Mr. Ulysses Mercur; and a chapter of the Daughters of the King, presided over by Mrs. W. E. Daw, with Miss Charlotte Stevens serving as secretary. It has also a board of district visitors whose duty it is to call upon all strangers in their respective districts, report the names and addresses to the rector, ascertain the names of non-church goers, and welcome strangers at the Church services.

LANSFORD.—The mission, which is worked in connection with Summit Hill, has suffered very much from frequent changes and non-residence of the clergy in charge. Heretofore the clergyman has resided at Summit Hill. The mission has recently been placed in charge of the Rev. C. L. Fitchett, formerly of Nevada, who is now residing at Lansford. His presence on the ground has given a new impetus to the work, and there is now a prospect of soon having a building in which to hold the services. Heretofore services have been held in a public hall unsuited to the needs of the mission, and greatly hindering the work. With a new church under the new rector, a strong, self-supporting parish would soon take the place of this struggling mission.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

Services at St. Luke's, Chadd's Ford, are being regularly maintained by the Rev. G. Heathcote Hills, rector of Holy Trinity, and his lay readers. He has also been engaged in special work at Cheyney since June 1, 1892, where he planted a mission and the services of the Church have been maintained every Lord's day with an average attendance of 60. There are 19 communicants, 13 having been confirmed. This mission receives no aid as yet from the convocation of Chester, while that at Chadd's Ford is in the receipt of money for necessary expenses of the missionary.

WEST CHESTER.—On the 30th ult., the church of the Holy Trinity was twice struck by lightning, once on the tower and once on the cone of the roof.

ARDMORE.—The Rev. W. W. Steel, rector of St. Mary's church, has founded a mission station at Toddtown, two miles from Ardmore, the first service being held on Low Sunday, April 1st.

PARKERSBURG.—The condition of Ascension mission, under charge of the Rev. T. J. Garland, is improving, and a brighter future is anticipated. A lot will shortly be purchased and steps taken to erect a building.

HONEYBROOK.—The Rev. E. T. Mabley has succeeded the Rev. L. R. F. Davis as missionary in charge of St. Mark's church, which is accomplishing a good work in the community.

NORWOOD.—On Friday, 29th ult., Bishop Whitaker administered the sacrament of Baptism to one adult and seven infants, at St. Stephen's mission, and also confirmed six persons and preached. On the following day, he renewed the appointment of Mr. Charles Lynch as warden for the current convocational year; also of Mr. Charles H. Swift, treasurer, and Mr. B. M. Newbold, clerk.

LANSDOWNE.—The Rev. C. H. de Garmo, in charge of St. John's mission, reports a year of progress and growth. The church building has been enlarged (as noted in THE LIVING CHURCH, June 24th, 1893), all obligations met, and the mortgage to the American Church Building Fund Commission reduced. A ten days' Mission held in November last by the Rev. A. J. Arnold, now rector of Christ church, Media, proved "a great blessing to both missionary and people."

COATESVILLE.—Bishop Whitaker, a short time since, in accordance with the advice and consent of the Standing Committee, gave his consent to the removal of the present structure of Trinity church, in order that a new edifice be erected on its site. The demolition of the old building was commenced on the 13th inst, and the old material is given to a colored congregation in this borough, for use in erecting a place for public worship. The new edifice will be of stone, modern in design and appointments, and will cost about $25,000. The last sermon preached in the old building was on Sunday, 8th inst, by the Rev. G. G. Field, who had been rector before his recent resignation, for 25 years. During the building of the new church, services will be held in the parish house.

MORTON.—The Rev. G. B. Hewetson, in charge of the church of the Atonement, reports that the work is in such a satisfactory condition, that there is no need of applying for a renewal of assistance from convocation. By the acquisition of land adjoining the church, and the erection thereon of a rectory, the value of the property has increased from $6,000 to $12,000, incurring a mortgage debt on the latter building of $3,000 for the payment of which, however, a considerable amount has been guaranteed by the Advancement Society, and from other sources aid is expected. During the past year, a vested choir of 20 voices has been introduced, the heating apparatus of the church renewed, and the proper draining of the church cellar and the rectory attended to.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop

From recent accounts we regret to learn that the venerable Bishop Howe, who is spending the summer at Saluda, N. C., while his general health seems fair, begins to experience greater difficulty in moving about.

The rector of Trinity church, Abbeville, is endeavoring to raise a sum sufficient to alter the present arrangement of the church. It is proposed to raise the rear of the chancel, carrying the present railing back and making a distinction between the choir and the sanctuary; re-arranging the present furniture of the chancel; putting an altar in the place of the Communion Table, procuring a prayer desk, and remodeling the pulpit and lectern. The ladies of the congregation are preparing to purchase a new carpet for the nave. A hymn board has also been presented to the church.

Assistant Bishop Capers recently visited St. David's church, Cheraw, for the first time, preaching a stirring sermon and confirming a class of seven. The Bishop made a very touching address to the class.

The ladies of the church at Blacksburg have recently presented it with a very beautiful dossel, and the rector, the Rev. J. D. McCollough, D. D., is busily engaged in improving and refitting the church, adding a porch and vestry room, and remodeling the building.

St. Mary's chapel, Anniеville, has just been undergoing repairs, and is now, thanks to the untiring energy of the Rev. L. F. Guerry, and the substantial aid of Archdeacon Joyner, a very neat little building, capable of seating 100 persons. This chapel was until quite recently, an unsightly old shanty, owned, and used as a store house, by a colored man (now a communicant of the Church), and given by him with the land upon which it stands, for a mission and school house.

The Church people of All Saints', Lexington, who recently ost their building through fire, and have been holding services in the Templar's Hall, kindly loaned them, have now the prospect of securing a hall for their exclusive use, until sufficient funds can be procured for the erection of a new church building.

Oregon

Benj. Wistar Morris, D.D., Bishop

The sixth annual convention of the diocese (41st of the Church in this State) was held in the chapel of the Bishop Scott Academy June 29th and 30th. The floods of the Columbia and Wilmette, which caused the postponement of the convention from the 14th, somewhat impeded the travel of a few delegates; and the tie-up of railroad trains added still more to the difficulty, one delegate from the eastern portion of the diocese being obliged to resort to boat and wagon, and to travel several miles on foot. Notwithstanding these interferences, all the clergy but one were in attendance, and the laity were fairly well represented.

Bishop Morris, who had been at Tacoma the day previous, to deliver the sermon commemorative of Bishop Paddock, caught an "owl" train, and was fortunately present at the opening service of the convention, and after the Holy Communion, delivered his annual address with a vigor not visibly lessened by the arduous duties and travel of the previous 24 hours. He reported three new churches completed: one at Woodburn, one at Sellwood, and one at Bandon, and the corner-stones for three more laid during the year, at Albina, a suburb of Portland; at Grant's Pass, and at Ashland. Another church is about to be erected at the seaside during the coming summer. The number of Confirmations—249—is the largest in the history of the jurisdiction, and compares favorably with some of the older and larger dioceses.

The attendance at the three schools—St. Helen's Hall and Bishop Scott Academy, in Portland, and Ascension School, at Cove, has been 200, somewhat smaller than last year, which fact is largely accounted for by the state of the times. The Good Samaritan Hospital continues its noble work, its number of patients—991—being nearly, or quite, one-half the number treated at St. Luke's Hospital, N. Y. Of these 991 patients, 374 were on the free or partial pay list. One new bed has been endowed, the Brooke-Hamilton bed, and the fund for the "Child's Comfort Cot," raised by the Sunday schools of the diocese, now amounts to $525.

The Bishop stirred up the hearts of all present in his allusions to diocesan missions. The scanty number of clergy, and the scattered character of the population make concerted action very difficult; nearly all must be done by individual effort. The Bishop appealed for a general missionary.

After the conclusion of the address the convention was organized. The Rev. Wm. L. McEwan was re-elected secretary, and the Rev. Wm. Seymour Short, assistant secretary.

The amendment to the canons, introduced last year, providing for representation of missions in the convention, was adopted, and the various trustees read their reports.

At the afternoon session, the election of the Standing Committee resulted in the choice of the Rev. Messrs. W. E. Potwine, Wm. L. McEwan, and G. B. Van Waters; Prof. J. D. Letcher, J. S. Read, and Dr. S. E Josephi.

On Friday evening, a meeting under the auspices, and in the interests of the St. Andrew's Brotherhood, was held in Trinity church, at which addresses were made by Mr. J. R. N. Sellwood, Mr. I. H. Amos, and the rector.

On Saturday, the committee reported the Christmas Fund for disabled and infirm clergy in excellent condition, and adopted a resolution appropriating the sum of $300 to the Rev. Geo. W. Foote, a former esteemed member of this convention, who has been suffering for three years or more with impaired health.

The Woman's Auxiliary held its meeting in the armory of the Academy Saturday afternoon, at which a large delegation was present. The women have raised, during the year, $915 88, besides sending several boxes. The children's Lenten offering amounts, this year, to about $890.

On Sunday, the various pulpits were filled by visiting clergy, and in the afternoon a children's Sunday school service was held in Trinity church, at which the Rev. G. B. Van Waters and the Rev. J W. Weatherdon made interesting addresses to a large congregation of children.

On Sunday evening, the closing service for the convention was held in Trinity church, in the interest of general missions; the Rev. W. Horsfall, in a very graphic and reverent manner, describing his work in Southern Oregon, the Rev. Wm. Seymour Short telling of the work of the Woman's Auxiliary, the Rev. Dr. Jefferies, of Tacoma, Wash., speaking for the general work, and Bishop Morris, in conclusion, for specific and general work in our own diocese.

Florida

Edwin Gardner Weed, D. D., Bishop

GAINESVILLE.—Mr. George W. Gilmour has lately been ordained deacon by Bishop Weed, and is now conducting the colored mission under superintendence of the rector of Holy Trinity, the Rev. A. T. Sharpe (archdeacon). So far the mission has been very successful. Started about 12 months ago, it already numbers about 22 communicants, and a day school in connection with it averages 60 pupils. Work is carried on now in an ordinary house, but there is not in it a sufficiency of accommodation. They are desirous of building a suitable church and school house, but at present lack the funds, and can only appeal to friends to help them.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

June 19th, the annual meeting of the Board of Trustees of the Bishop Payne Divinity and Industrial School, Petersburg, was held. Reports were read by the Rev. E. L. Goodwin, and the Rev. Prof. Spencer. The propriety of discontinuing the school had been discussed, but the Board decided to continue it. Bishop Whittle was elected president, the Rev. Dr. Powers, secretary, and Mr. R. O. Egerton, treasurer.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Bishop recently preached the annual sermon before the St. Barnabas' Guild for Nurses, of which organization he is chaplain general, at St. Luke's church, Utica, N. Y.

Trinity church, New Castle, has lately gone through a process of interior decoration, and the parish is beginning to think seriously of erecting a new church.

The Rev. W. H. Falkner, rector-elect of All Saints' church, Johnstown, having been recently married, assumed charge of the parish on Sunday, July 8th.

The Brotherhood mission on Wylie ave., Pittsburgh, pursues the even tenor of its way. Its services are well attended and full of interest, numbers of people are drawn in from the street, and some seem to have been permanently reformed. Those in charge are trying to do genuine, thorough, and Churchly work.

The general missionary, the Rev. J. H. Barnard, at the end of June, laid the corner-stone of a new chapel at Barnesville, which is being built largely through the generosity of Eastern friends.

The Bishop Bowman Institute, located in the older and business part of Pittsburgh, has done for many years a quiet and good work, under the care of its faithful rector and his accomplished wife. Its property has enhanced in value for business purposes, but grows more and more unsuited for a school for girls. The Bishop looks anxiously forward to the time when the school may be removed to a more suitable locality, may become officially connected with the diocese, and may be generously endowed. Surely there must be wealthy Churchmen who will see the importance and the blessedness of helping to bring about such results.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The vestry of St. John's church, Richmond, have removed the organ from the north gallery, and placed it next to the chancel in the west transept.

The vestry of St. Paul's church, Richmond, have decided to re-build the organ in that church, and will spend about $2,500 in enlarging and otherwise improving the instrument.

Central New York

Frederic D. Huntington, S.T.D., LL.D., Bishop

Bishop Huntington has just received the honorary degree of L. H. D. from Syracuse University.

The Rev. George H. McKnight, D.D., celebrated the 25th anniversary of his rectorship of Trinity church, Elmira, on Sunday, June 24th. The occasion was further marked by a parish reception on Monday evening, and by presents to the rector and his wife from their parishioners.

Southern Ohio

Boyd Vincent, D.D., Bishop

The convocation of the Cincinnati deanery met in the church of the Holy Trinity, Hartwell, on Thursday, June 21st. It was opened with a celebration of the Holy Communion, followed by a business session. The reports of the missionaries were very encouraging. It was decided that the sum of $3,200 be raised within the deanery the coming year for diocesan missions. At the noon hour, the Rev. Robert A. Gibson conducted a devotional half hour. In the afternoon, the Rev. Edwin F. Small read a paper on "The Church's duty in charitable work in Cincinnati." The Rev. Frank W. Baker read an essay on the subject of "The value of the Church Year as an educational agent." Both papers were thoroughly discussed by the clergy present. A missionary service was held in the evening. Bishop Vincent gave a thorough account of the mission work in the diocese. The Rev. Wm. N. Gathrie spoke on the "History of a mission." The Rev. Wm. C. Otte read a paper on "The Prayer Book as a missionary."

St. Luke's church, Granville, in former years was an important parish, but for some reason it began to go down, and as a result, services were not held there for 15 years. Through the earnest and persistent efforts of Bishop Vincent the church has been re-opened for services. The church building has been put in thorough order. Lately a class of six was confirmed. Services are held every Sunday afternoon by the Rev. H. C. Johnson, of Newark.

The corner-stone of the new church of Christ mission, Kennedy Heights, was laid by Bishop Vincent, on Saturday, June 23rd. The service was according to the use in Southern Ohio. A number of the clergy were present. Addresses were made by the Bishop and the Rev. Messrs. Guthrie, Small, Gibson, and Blake. The church is to be of stone, and will seat about 200 persons.

Maryland

William Paret, D.D., LL.D., Bishop

Bishop Paret sailed from New York, July 6th, for Europe on the steamer Massachusetts. The Bishop is accompanied by his daughter, Mrs. Atwater. He will spend a short time in London, and will go thence to Switzerland, spending the remainder of the summer in Paris.

BALTIMORE.—The Rev. J. Gibson Gantt, rector of Holy Comforter memorial church, celebrated the first anniversary of his rectorship on July 1st. Over $3,000 were contributed during the year; 26 persons were baptized, two marriages solemnized, and 14 funerals attended. The congregation has grown in numbers, there now being over 200 families or about 1200 persons on the church register. The Sunday school has 240 pupils, with 23 teachers and officers. Extra musical services were part of the celebration.

The Band of Hope, of Ascension church, celebrated its tenth anniversary with addresses and patriotic songs, July 4th, in the chapel adjoining the church. Mr. Edwin Higgins presided. The speakers were the Rev. Julius E. Grammer, D. D., the Rev. William C. Butler, the Rev. Samuel H. Griffith, and the Rev. Fleming James. The music was directed by Mr. John M. Herring. Luncheon was served to the children at the conclusion of the exercises.

WASHINGTON, D. C.—The corner stone of the new St. Andrew's church was laid on Sunday, July 1st. The Rev. Dr. Addison made the address. At the morning service in the church, Bishop Capers, of South Carolina, preached.

WESTMINSTER.—The Westminster Summer School for Priests, under the direction of the Order of the Holy Cross, an organization of mission priests, began on July 10th, its second annual session. In the morning the Rev. Joseph Sherlock, of Philadelphia, delivered a lecture upon "The method of singing Mass," and the Rev. Dr. Elmendorf, of the Western Theological Seminary, Chicago, lectured upon "Christian apologetics." The Rev. Wm. McGarvey, of Philadelphia, spoke in the afternoon upon "The administration of the sacraments;" Woodbury Lowery, of Washington, D.C., read a paper upon "Theosophy." Twenty-seven clergymen are attending the school, which will continue in session until July 21. The school is especially intended for the younger graduates of the seminaries, carrying on in particular lines of instruction, the general courses given at those places. Another object will be to supply, in some measure, any lack in training of individual clergymen who may not have taken the full course of study at the seminaries. There will be four hours of lectures daily besides instruction in "the choral reading of the services." Each evening an informal conference will be held, when questions of general interest will be discussed by members of the school. The programme also includes daily religious services, frequent celebrations of the Holy Eucharist, the saying of what is known as the "Divine Office" or the "canonical hours" of prayer, and a daily meditation to be given by some member of the Order of the Holy Cross or other person.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—At St. Ann's church, on the evening of June 24th, the Sunday school terminated its year's work by a special service. The sessions will be resumed Sept. 16th. Spirited singing, the chanting of the *Magnificat* and *Nunc Dimittis*, and an interesting address by the rector, the Rev. Dr. Reese F. Alsop, marked this special service. A week previously, the Sunday school, with the mission school of St. Ann's, and many members of the congregation, went in a large steamer to Iona island, on the Hudson, in enjoyment of the annual excursion. Two organizations of the parish, the Woman's Missionary Society, and the Work and Employment Society, suspend their activity until the middle of autumn They have rendered very efficient service in the midst of exceptionally hard times; have supplied work to many and made 454 garments.

Indiana

David E. Knickerbacker, D. D., Bishop

The boys' school at Lima has steadily grown in patronage and is approaching a half hundred. It is a family boarding school, with the Rev. C. N. Spalding, D. D., as principal, who served his apprenticeship under Dr. Coit at Concord, and Dr. De Koven at Racine. He is assisted by several masters and prefects. For the beautiful Howe memorial church of St. Mark's, of which the principal of the school is rector, the school furnishes a vested choir and choirmaster. The closing exercises of the 10th year of the school took place on June 12th, 13th, and 14th. The baccalaureate sermon was preached to the boys on Sunday, June 10th, by the Bishop, and five of the boys were confirmed. A large number received the Holy Communion with those newly confirmed. Tuesday, 12th, was given up to field-day contests, prizes being awarded to the victors. The day after was given to prize speaking in the morning; in the afternoon, a capital address by the Rev. F. O. Grannis, which held the attention of the boys, followed by a few words from the Bishop. Then followed the base ball contest, between the Howe and Knickerbacker clubs, for possession of a silver cup, offered by the Bishop. In the evening, a banquet was given to the graduating class of six fine young fellows, with speeches from the guests; a reception to the class in the parlors followed. Thursday morning the graduating exercises took place, and original essays were delivered, diplomas and prizes awarded.

St. Mary's Hall, under the Rev. G. E. Swan and wife, is a boarding and day school for girls, having kindergarten, primary, and collegiate departments, with a splendid corps of teachers. The number of pupils the past year was 60, 12 being boarding pupils. The ninth annual commencement took place on June 7th. The Junior exhibition took place the Monday evening before. It was a most interesting affair, showing the attention given to physical and intellectual culture of the younger pupils. The commencement exercises were of a delightful character. There was singing in chorus by the school; an admirable address on "Life," by the Rev. J. Everest Cathell; conferring of prizes by the Bishop, and diplomas to the three graduates; and an address to the friends of the school by the Bishop.

The Living Church

Chicago, July 21, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

At one time the virus from the cow was supposed to be as ineradicable from the human system as the true Episcopal Succession.—*The (Reformed) Episcopal Recorder.*

Suppose you do *not* believe in the Episcopal Succession, Mr. Recorder, though you have taken to yourself a name that implies the doctrine, what good purpose do you serve by ridiculing it? Four-fifths of those who profess and call themselves Christians *do* believe in it. They believe that valid ordination for the work of the sacred ministry is conveyed in succession from the Apostles, and that, like Baptism, it is the work of the Holy Ghost. Caution, if not reverence, should withhold the pen of a "recorder" from likening to vaccine virus what the great majority of Christians regard as "the grace of orders."

Labor's Monstrous Mistake

One of the most sensible observations that has been made during the whole course of the disastrous strike, was that of Chief Engineer Arthur. "In view of the fact," he said, "that during the past winter all of the people were taxed to their utmost to feed the poor and unemployed, it is wrong for any man, even though he has the authority, to order out thousands of workingmen who have large families to support. I would rather receive the condemnation of the men for not ordering a strike, than to order them out and then receive their condemnation."

Within the memory of the oldest inhabitant there has not been such a ruinous year for both capital and labor, as the past. Scarcely any business has shown a profit, scarcely any investment has "paid." The widespread failure of all kinds of industries has thrown many out of employment, while the necessary curtailment of purchase throughout the country has lessened the demand for labor all along the line. But Labor (speaking of it as a commodity) has not suffered nearly as much as Capital. In a great majority of cases, we believe Labor has received the entire net earnings of the plant which it has operated. Thousands of owners have been drawing on their capital, or living upon income outside of their business, gladly giving all that their business has brought in to keep their men at work. In many cases they have kept on at a loss. The writer of this, personally knows of cases in which employes have said to employer: "You can't afford to pay us the same wages, during these times; we will work for less," and the reply has been: "In good times I make a profit and you have only your wages. You shall have the same now."

It is not asserted that all employers have been so liberal. Some would not be, even if they could afford it, and many could not afford to lose the income even of a single season. An unproductive plant would mean bankruptcy. But it is here claimed, with confidence based upon somewhat wide observation, that on the whole, during this crisis, Capital has treated Labor with fairness.

Is this a time, then, for Labor to take Capital by the throat and demand: "Your money or your life?" Capital is making no money, as a rule, especially railroad capital. Several of the great roads of the country are in the hands of receivers, which means bankrupt. The men who furnished the money to build them have lost all or most of their investment. These roads are being operated by agents of the government to accommodate the public, mostly "laboring" men and women, and with a view to prevent Capital from selling them out and getting part of its money back. Is this a time to "tie up" these roads, in the interest of Labor?

Look to the Pacific coast and see Labor wringing her hands over the ruin of her whole year's work, as her fruits drop from the trees and rot on the ground, while an armed mob in the capital of one of the greatest commonwealths of the civilized world threatens death to all who may attempt to save the few fragments that remain! Truly, this is the Nemesis of "Labor" infatuation.

But to return to the text of Chief Arthur's utterance: "All the people have been taxed to feed the unemployed," and now the unemployed avenge this liberality by inflicting incalculable injury upon all classes of people, even upon their own families! And for what? To resist "the railway corporations in their determination to degrade and oppress their employes," says the inflated leader of the lunatics.

When the infamous order was given for the American Railway Union to "tie up" the commerce of the country, there were no complaints of oppression, there was no pretense of wrongs to be redressed; the swaggering upstart Debs, clothed in a little brief authority, proposed to show the world what he could do. He would "tie up" a nation's commerce. He would become the Napoleon of industry. He would be "a bigger man than Grant." He would make Mr. Pullman pay more, the railroads pay more, everybody pay more, and all these honest, hard-working men, who had trusted him with the management of their union, should be sacrificed, together with many thousands more, and many millions of property, at a time when the nation is almost impoverished, to show what Debs could do! Then comes Sovereign, tail to the kite, and says, "Me, too!"

"My time for a strike will come next winter," said a prominent lady who was active last winter in the relief of the unemployed in Chicago. Thousands like her, who have given their time and heart and money to aid their suffering fellow-citizens, will be tempted to withhold the helping hand, in despair at the ingratitude, the improvidence, the brutality, of this last phase of the "Labor question." If so, they will do wrong. "Charity never faileth," After all, the heart of Labor is right, if only the men who are salaried to make trouble, could be "tied up."

The Great Strike

Not long ago we drew attention to the significance and possible results of the prevailing passion for combinations on a large scale and under the control of a single chief or a central committee. It is a new thing in this country for multitudes of men to yield their individual liberty, freedom of will, and independence of action, in this complete and unreserved way. No thoughtful person can view such a state of things without grave apprehension. It is transparently evident that such combinations are the ready training schools of revolution. Danger for this country will not so readily arise from such foreign excrescences as organized anarchy, but rather from causes originating at home. The great railroad strike centering at Chicago is a confirmation of such apprehensions. Its revolutionary character is seen in the peculiar nature of the events leading up to it. The many thousand men who left their work at the bidding of the men at the head of their organization, had no grievance against their employers. None of the usual reasons for such conflicts existed in this case. The declarations of the leaders have made it clear that, in so far as the movement has not been simply a trial of strength, it has been based upon far-reaching principles. These principles are distinctly socialistic, and therefore subversive of the present order of things in the State and in society.

We suppose it is perfectly legitimate to urge and work for changes even of the most radical character, through the medium of public discussion and the ballot-box. By such means the government of New Zealand has, within the last few years, been brought into a decidedly socialistic form. An experiment has been set on foot in that country which will doubtless be an instructive object lesson to the rest of the world. But transformations of this character cannot take place peacefully except where the citizen preserves his independence of thought and action.

The attempt to force changes upon a country by other means than those which the laws allow, is revolution. That is the ominous character of the movement through which we have been passing. It is revolutionary in its spirit and in its methods. It has been characterized by violation of contracts, destruction of property, disregard of individual rights, murderous assaults, and conflagrations. Even if the leaders did not directly incite their adherents to these acts, they knew that they were the constant and inseparable attendants of the movements they precipitated. They knew, furthermore, that their objects could not be attained without such acts. There was only one way in which exigencies of this kind could be met. Force must be met with force. No government worth the name can allow the very purposes for which government itself exists to be set at naught. The declared purpose of the government of a free republic is to secure to every citizen "life, liberty, and the pursuit of happiness." The protection of life and property is the prime requisite to these ends.

We are far from believing that the majority of working men throughout the country, even the members of the great unions and confederations, have any desire for revolution or any love of violence and destruction. It is always a minority, compact, well organized, and with definite aims, which sets on foot these widespread agitations. They are aided by the unthinking crowd within and without the order, having little or nothing to lose, and easily led into anything which promises excitement and freedom from ordinary restraints. More sober and thoughtful men, distrusting, and even hating the whole business, but not knowing one another well enough to act in concert, and not able to face the obloquy of individual opposition, find themselves swept along by the prevailing current and involved in acts which they deplore.

We are not of those who take a pessimistic view of the situation. We do not believe that we are yet on the threshold of the period predicted by Lord Macaulay, when the choice will lie between anarchy and despotism. The American people are very long-suffering. They will allow many evils to grow unchecked until they have attained alarming dimensions. But when they are at last confronted with the practical fruits of things long tolerated, there is no lack of vigor and determination in dealing with them. The great combinations of capitalists and corporations, and their peculiar modes of tyranny and oppression, have for some time forced themselves upon public attention. Something has already been done by way of legislation, and more is doubtless in store, to check the evils of this kind of combination. Now that the possible evils of combination on the other side have been made unmistakably apparent, it will be necessary in the interests of liberty to place limitations here also.

It is an absurd mistake to claim that public feeling is against those who make their living by physical labor. There probably never was a country or a period when greater interest was taken in every question connected with the laboring man and his welfare. In every conflict between employers and their men, public sympathy inclines toward the latter, often without much inquiry into the points involved. Many men of wealth are

sincerely anxious to make some contribution toward the elevation of the condition of their own employes or of working men in general. Men of education are giving their best time and thought to the study of labor problems and possible social systems.

This being the case, the working people of the country are sure that the presumption in the public mind will generally be in their favor. In any case in which they are able to bring to public attention real grievances, intelligently formulated, they are sure of a hearing; and that, in the long run, their wrongs will be adjusted either by the pressure of public opinion or by practical legislation. But acts of organized lawlessness will always put the perpetrators in the wrong. Neither can the principle be admitted that no man has a right to work unless he belongs to a union. That were an interference with the liberty of the individual which cannot be tolerated in a free country.

There is a hopeful prospect that out of the present confusion two results will flow tending to greater peace and order hereafter. In the first place, the laws for the protection of life and property and for the preservation of order in the community will be better understood, and, if necessary, will be fortified by further legislation. On the other hand, it is much to be desired that the principle of voluntary arbitration for the settlement of labor disputes, which has been found so effective in England, may obtain a new extension here. The arrogant attitude of one great employer, whose name is intimately connected with the present difficulties, in refusing to admit any kind of arbitration, has aroused public attention in an unusual degree, and it may be expected that, in future, this mode of meeting such difficulties will come to be considered the normal and proper method of settling all such conflicts. On the whole, it may be that this great strike, by drawing attention with sharp emphasis away from sentiment and theory to naked facts, will in the end conduct to an improved state of things both for the people at large and for the working men themselves. Questions which have too long been left unsettled will be forced to practical conclusions operating equally to limit the rapacity of corporations and the ambitious and unscrupulous projects of irresponsible leaders.

Christian Missions in India

BY EDWARD C. MANN, M. D., F. S. S., PRESIDENT N. Y. ACADEMY OF ANTHROPOLOGY, MEMBER ROYAL ASIATIC SOCIETY OF GREAT BRITAIN AND IRELAND, ETC.

II

The last decimal census of British India, taken in Feb., 1891, showed that Christians have increased by 316,033 in the Provinces, and 105,713 in the States, total, 421,746, since the census of 1881; and that their advance has been 22.65 per cent., compared with a growth of only 13.1 per cent. in the entire population. This is a remarkable result.

The Christians are found in the several Provinces and States in these proportions:

British Provinces		Native States		Total India
Assam	16,820			16,820
Burmah and Andamans	121,223	Shan States	154	121,377
Bengal	190,816	Bengal States	1,655	192,471
N. W. Provinces	58,424	N. W. P. States	77	58,501
Punjab and Quetta	56,582	Punjab States and Kashmer	539	57,121
Ajmer-Merwara	2,683	Rajportua	1,855	4,538
Bombay, Sindh and Aden	161,766	Bombay States and Baroda	8,885	170,651
Central Provinces	12,970	Central India and C. P. States	6,335	19,305
Berar	1,359	Haidarabad	20,429	21,788
Madras and Coorg	868,815	Madras States	714,651	1,583,466
		Mysore	38,134	38,134
Totals	1,491,458		792,714	2,248,172

About two millions of the Christians are natives of India, and the remainder, European and Eurasians. Of the native Christians, nearly two-thirds live in the British Provinces, and one-third in the territories of native princes.

These native Christians have increased in wealth, social position, and in official and professional influence. There has been an increase of native ordained missionaries from 21 to 797 in forty years. Women have done grand work in India, and in the 19 years ending 1890, 32,659 native women in houses or zenanas have been taught the Christian religion, and they will all work to spread Christ's kingdom in India.

Christian missions have not failed in India by any means, but how long will it take for the conversion of India if evangelical Christendom only sends out, as it did during 1890, one missionary to every 167,000 of the population of India?

There are now 1,800 foreign missionaries to 300,000,000 people in India. It is time for the plumed knights of the Christian religion to start for India, and in such numbers that the light of the Cross shall forever illumine and extinguish the darkness of the subtle, plausible, all-embracing system of pantheism of India, which even goes so far as to profess to include Christianity itself as one of the phenomena of the universe.

What do such papers as that of Ghandi in *The Forum* for April mean? They mean simply this: Organized opposition to Christianity in India. He states falsely that the Christian missionaries are not worthy the confidence of the Hindu people. He states falsely that the Christian missionaries are exercising no influence in India, and are not worth noticing. He states falsely that the general influence of missions upon the life and customs of the people is not helpful but injurious to the country. He absurdly attempts to co-ordinate Hinduism with Christianity, whereas they have nothing in common. The Creed of the Christian religion, Baptism, and the Supper of our Lord have got to take the place of Hinduism wedded to a cosmogony demonstrably false, and of Mohammedanism, with its rites, ceremonies, and theories, which give no true hope or real comfort.

The truth is, that the trend of national life in India is setting strongly in favor of the Christian religion, and it is the fear of the Christian Faith being discussed all over India that prompts such articles as that of Ghandi in *The Forum*. It is high time for distinctively American Christian universities to be endowed by those wealthy men in America who realize their Christian stewardship and who desire to spread Christ's kingdom on earth; and for them to be planted in India, and particularly in some parts of India like the Deccan district, where a Christian missionary is almost unknown, but where the people are very intelligent and receptive, and belong to the Dravidian race. The Brahmans of India dread the large increase in the native Christian population. Plant Christian universities there where the Bible shall be read every day, and let the Christian religion and education go hand in hand. Educate the natives as fast as possible to be native missionaries, especially the women.

If Christians in the United States will be actively and aggressively loyal, there will be a very rapid progress in spreading Christ's kingdom in India during the next five years. The English Bishop in India has signified his willingness to welcome and co-operate with any movement of the American Church, and the time is ripe for concerted effort in this field while there is an immense change going on in the feeling of the people of India in favor of Christianity.

To be continued

Bishop Lightfoot on the Christian Ministry

BY THE REV. STUART CROCKETT

During the past few years, and since the lamented death of the great Bishop Lightfoot, there has been a great deal said about his views of the Christian ministry. We hear it often repeated that he did not believe that the episcopate was a higher order than the presbyterate, and for this opinion some writers refer to his famous "Essay on the Christian Ministry." It is true that the wording of this essay is rather peculiar, and requires close attention in reading it. It must be read in connection with his later utterances on this great subject, which is now the great turning point in Church unity.

The essay was first published as an appendix to his incomparable commentary on St. Paul's Epistle to the Philippians. Very soon after its publication some people began to misinterpret it. This called forth from him many protests, in which he denied that he intended that which some people read into it; but it did not require him to change it; and that he was not responsible for what some people might say in regard to it.

It is better to let the Bishop speak for himself. He can do it better than any other person. He knew what he meant to convey to the public when he wrote his essay, and we can understand it better by reading his later writings. He always submitted his own judgment to "the voice of the Church," and especially the Church of England. He never wrote anything to conflict with the Prayer Book. He did honestly accept and teach the preface to the Ordinal, as can readily be seen from the appendix to a memorial biography of the Bishop, with a prefatory note by his worthy successor, the Rt. Rev. Dr. Westcott. It has just been issued from the press of Macmillan & Co.

If we compare all of the Bishop's writings with the Ordinal, we shall find that they agree. In a sermon in St. Mary's church, Glasgow, Oct. 10, 1882, he could say that "the threefold ministry is the backbone of the Church." In a sermon preached before the English Church Congress at Wolverhampton, Oct. 3, 1887, he said: "Is she (the Church of England) to be blamed because she retained a form of Church government which had been handed down in unbroken continuity from apostolic times?" In his inaugural address, Oct., 1887, he said that "she (the Church of England) has retained the form of Church government inherited from apostolic times." And in his address on the re-opening of the chapel of Auckland Castle, Aug. 1, 1888, he still continued to have the courage of his convictions and investigations when he declared that "we cannot afford to sacrifice any portion of the Faith once delivered unto the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from apostolic times, and which is the historic backbone of the Church.

It will be seen from the above quotations that they are in perfect harmony with the Collects for the Ember Days and the ordination services; and that if we carefully read his "Apostolic Fathers," the sixth edition of his "Commentary on the Epistles to the Philippians," and his later writings, we shall find, as he says himself, that "the result has been a confirmation of the statement in the English Ordinal: 'It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles' times there have been these orders of ministers in Christ's Church; bishops, priests, and deacons.'" He continues to say that "he was scrupulously anxious not to overstate the evidence in any case; and it would seem that partial and qualifying statements, prompted by this anxiety, have assumed undue proportions in the minds of some readers, who have emphasized them to the neglect of the general drift of the essay."

In this age of Biblical criticisms and "Biblical difficulties," and when some people are trying to harmonize "religion and science" (as if they needed to be harmonized), it might not be out of place to make a quotation from what he says on these great subjects, so closely connected with Christianity; for although he was a great scholar in almost every department of learning, he concentrated his knowledge chiefly in explaining the Holy Scriptures. This quotation is taken from his address to his diocesan conference of 1889, on the work of the Lambeth Conference.

He says: "It may be said, this was a very important and very suggestive gathering, but what was the outcome? Did it leave behind any result at all proportionate to the imposing spectacle? What questions did it settle, disposing for ever of the relations between Christianity and science, or between religion and politics, or social life questions of infinite perplexity, which are troubling the minds of men in our generation? Heaven be thanked, it did not lay down any formal dogma or infallible decree on any of these points. There is such a thing as hastening to be wise, even in Church councils and conferences. Of all the manifold blessings which God has showered on our English Church, none surely is greater than the providence which has shielded her from premature and authoritative statements, which sooner or later must be repudiated or explained away, however great may have been the temptation from time to time. The Church of England is nowhere directly or indirectly committed to the position that the sun goes round the earth; or that this world has only existed for six or seven thousand years; or that the days of creation are days of twenty-four hours each; or that the Scriptural genealogies must always be accepted as strict and continuous records of the

descent from father to on; or that the sacred books were written in every case by those whose names they bear; or that there is nowhere allegory which men have commonly mistaken for history. On these and similar points, our Church has been silent; though individuals, even men of high authority, have written hastily and incautiously."

It can be easily seen from these words that he thoroughly understood the position of the Bible in the world and in the Church; and that he "believed it to be the Word of God, and to contain all things necessary to salvation." He was also more than convinced, from his investigations, that the statements in the preface to the Ordinal are historically true. The results of these investigations were the publications of the "Apostolic Fathers" and the "Essay on the Christian Ministry."

Incense

BY W. THORNTON PARKER, M. D., U. S. ARMY

We read in the thirtieth chapter of Exodus the divine instructions concerning the building of an altar, and the burning thereon of incense. Indeed, the Bible is full of references to this most worshipful and significant ceremony. David refers to this form of worship in these beautiful words: "Let my prayer arise as the incense; and let the lifting up of my hands be an evening sacrifice." Like almost all ancient worship, each part of the service has its significance and oftentimes some hygienic reason for its use.

There are few religious customs more impressive than that of incense burning, the smoke typifying the prayers of saints ascending. Very likely it had its origin as a portion of that superb system of hygiene, for which the Old Testament is famous.

After all these centuries of scientific study and advance, we return like little children to the original source of all learning, the Book of books—the Bible. But we need not go back to ancient times to justify a ceremony so beautiful and so wholesome as the burning of incense. A visit to almost any of our crowded churches will convince us of the impurities existing in the atmosphere. Incense is not only a powerful deodorizer, but an excellent disinfectant. It would be safe to assert that the amount of money expended upon the daily use of incense throughout the world is but a very trifling outlay when we consider the amount of money saved by its use; which money would otherwise have been expended for sickness. Incense rapidly deodorizes and purifies the air in churches, and prevents the spread of contagious diseases, such as diphtheria, scarlet fever, small pox, etc.

It also is useful during the prevalence of ordinary epidemics. The reasons for the restoration of incense in our churches can be summed up as follows:

1. Divine authority for its use.
2. Symbolic beauty of a very high order.
3. Typical of deep religious feeling.
4. It creates a religious atmosphere, impressive, holy, and devout.
5. It is hygienic and wholesome; statements that it is unwholesome are utterly without foundation.

That this beautiful religious custom which has been enjoyed by millions of faithful Christians throughout the world may be restored to the churches of the Anglican Communion, is the hope of many of her devoted children.

Letters to the Editor

THE SMALLER HYMNAL

To the Editor of The Living Church:

My suggestion was in the line of getting a smaller, cheaper hymnal that the people might be encouraged to use it both at church and home. Mr. Roberts says: "No one can make a selection satisfactory to all of us." I agree in part; but I think it would be easy to omit at least three hundred hymns of little use, out of the present collection. A good selection from the remainder could be retained.

However, if we are to have a smaller but clearly-printed and cheaper edition of some complete musical hymnal—leaving out, if necessary, a few hymn tunes and providing more chants for the canticles—who could better furnish it than those two well qualified and Churchly musicians, priest and organist, Dr. Tucker and Mr. Rousseau? The objection made to their present book is its size, weight, and price; but, large or small, it contains so much that the people can use that it deserves growing success. But let us have a small r edition of the whole book at 75 cents, or of a part for 40 or 50 cents. F. W. BARTLETT.

Williamstown, Mass.

SOME GOOD SUGGESTIONS

To the Editor of The Living Church:

In the issue of THE LIVING CHURCH of July 7th, a correspondent, "H.," of New York, calls attention to what he terms unrubrical practices in the American Church. He quotes the second commandment from the English Prayer Book thus: "Show mercy unto *thousands* of generations in them that love Me, and keep My commandments." Did he ever see an English Prayer Book? That book says: "Visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me; and show mercy unto *thousands* in them that love Me," etc. If the American Church does nothing worse than use the second commandment after the version of the English Church Prayer Book, she will give little reason for complaint.

Then your correspondent goes on to speak of the way in which the American Church uses the *Sanctus*; but, behold you, he does not mean the *Sanctus*, he means the *Te Deum*. He intimates that the verse, "Heaven and earth are full of *the majesty of* Thy glory," is incorrect. Well, the original is as follows: *Pleni sunt cæli et terra majestatis gloriæ tuæ.* Will "H." kindly construe? His barking against hoods is of a piece with his other critiques. May he improve as he mends. J. R. NEWELL.

Port Dover, Ont.

UNIFORMITY IN RITUAL USE

To the Editor of The Living Church:

I have noticed and appreciated the evidences which have recently appeared in Church almanacs and journals of the growth, within "the Fold," of all that Churchmen hold dear. The time has come when those who favor sound doctrine, and believe in the divine mission of the Church, are in the majority in the United States portion of the Anglican branch. And while this is true (and it is generally admitted by all phases of Churchmanship), yet it is a source of regret that our clergy, or a majority of them, cannot come to some understanding, or agree on a definite or fixed standard for their ritual; the late decision in the Bishop of London case, for example, or some other which would preclude clerical fads or individual ritualisms which are oftentimes meaningless, except to themselves, such as wearing chasuble at evening service when no Communion; using the Church colors without regard to the season, but simply to gratify some passing whim; and many other such cases which might be enumerated. These violations of the generally accepted ritual of the Church are not confined to any one party in the Church, but seem to be more prevalent among the two extremes. It works a hardship for the ordinary layman who is unable to follow this unusual ritual, and even the clergy, not classed with either the extreme wings (if I may use the expression), are at times confused by this individual ritualism.

I write this in no captious spirit. It does seem to me that we should not lose sight of the fact that Christ, His Church, or Bride, and His Gospel are all one; and while we may not perhaps expect absolute uniformity, yet there is much that might be eliminated, and added by way of improvement and advancement on Churchly lines. F.W.H.

Denver, Colo.

THE CHURCH CONGRESS

To the Editor of The Living Church:

Having just read the letter of the Rev. Dr. Shinn, the secretary of the Church Congress, in your last issue, I am led to emphasize his words as to the lack of interest on the part of many "good Churchmen" on the ground that the platform of the Church Congress has been made to represent erroneous teachings. It seems to me that this is the very reason why such Churchmen should feel and manifest an active interest in the Congress. Wherever error asserts itself, there the truth should confront and confute it. Error rebuked and refuted may be made a means to a fuller demonstration of the truth.

If the platform of the Church Congress has been made to contribute to the promulgation of false teaching, and the representation of a liberal Christianity, why not redeem its character and make it represent a true Christianity? This can never be done by ignoring it, and permitting error to have its own undisputed sway. An age of error and unbelief is ever an age of truth and stronger faith. The prominence of error ever brings truth to the front. God, in His dealings with man, over-rules evil, that it may result in good. So may we by the assertion of the Faith, wherever error asserts itself, make even error bear its indirect testimony to the verity of the Faith.

The fact that the platform of the Church Congress has afforded an opportunity for unsound teaching, imposes a responsibility upon Churchmen who believe in the integrity of "the Faith once delivered to the saints" and that it is a divine heritage entrusted to the keeping of the Church, to do their utmost to refute such teaching as publicly as it is taught. I believe the freedom of discussion afforded by the Church Congress is one of its strongest commendations. If that freedom admits of erroneous teaching, let it be made as well a means of confuting such teaching, and asserting the doctrines of the Faith in which we believe. Let Churchmen come to the front and be heard

Hanover, Mass. FRANK S. HARRADEN.

"OPEN HIS GRIEF"

To the Editor of The Living Church:

I trust that you will allow me a few words in reply to the letter of the Rev. Mr. Quinn, which appeared in your last issue. I fear that Mr. Quinn must think me sadly ignorant both of the doctrine and practice of the Catholic Church. I am, however, quite aware of the distinction which exists between Sacramental confession and "telling a minister our spiritual difficulties and perplexities." Your correspondent thinks the former wrong, and the latter "all right." I think both all right. I believe the history of private confession in the Anglican Church justifies me in claiming that the expression, "open his grief," means confession of particular sin, and not merely a confidential chat with one's rector about one's shortcomings. The expression is taken from the English Prayer Book, where it admittedly means confession, and is there coupled with the benefit of absolution, and "priestly absolution", at that. It would take a great deal of argument to convince me that the American Church has deliberately abandoned a practice which obtains in every other branch of the Catholic Church, and has substituted for the forgiveness of sins a sentimental talk with "a minister." I do not believe that "local circumstances require" so "essential a departure" from the Church of England "either in doctrine or practice;" but, perhaps I am not a "candid reader."

I notice that Mr. Quinn draws a line between a "minister" and a "priest." Possibly he is only a deacon. If not, he certainly is a "priest," and most "candid readers" of the Prayer Book will be at a loss to understand his apparent denial of his own sacerdotal character. His Bishop gave him the power of priestly absolution at his ordination, and the fact strikes the ordinary lay mind as something of a "remote sanction" to its exercise. HERBERT GEDNEY.

Middletown, N. Y.

SOME QUESTIONS ANSWERED

To the Editor of The Living Church:

Will you allow me the pleasure of replying to the questions asked by Father Butler, of Orange Valley, N. J., in your issue of July 7th?

1. Holy water is water blessed by a priest, *vide* Tertullian *De Baptism*, iv; St. Cyprian's Epistle to Januarius, *Ep. lxx*; St. Cyril of Jerusalem, *Catech. Lect. iii: 3*; Blunt's Annotated Common Prayer. Its use at other times than at Holy Baptism, was retained under the approval or sanction of the "Ornaments Rubric."

2. With reference to Reservation of the Blessed Sacrament, permit me to refer you to Bishop Forbes on the Thirty-nine Articles. He says: "The Article does not prohibit the practices mentioned . . . . ," and the Bishop quotes Keble: "Such ceremonies may be, and are, omitted without breaking our Lord's enactment touching the Eucharist. The Church might leave them out and yet leave the whole of His institution untouched. So much is really the whole amount of the prohibition, so far as the sentence is concerned."

Permit me also to recommend for Father Butler's earnest perusal Kempe's standard book on Reservation, and Dr. Percival's tractate on the same subject. My query as to whether reservation obtained "with or without episcopal sanction" was merely made with a desire to ascertain how many of our bishops had given or refused their formal sanction to this revived custom. I have never yet refused to obey my bishop.

My reverend brother need feel no sorrow or alarm for such as we are. To repeat a remark of the late venerable Bishop Horatio Potter, of New York, we feel that this "alarm" is a "Mrs. Partington sort of business," and that as well might it be tried "to keep down the rising tide of the Atlantic Ocean with a broom, as to stop the movement for increasing the 'glory and the beauty' of the *public worship of the Church*." These italics are our own.

CHARLES MERCER HALL.

St. John's Rectory, Kingston, N. Y.

MUTILATION OF THE OFFICE FOR THE HOLY COMMUNION

To the Editor of The Living Church

We have lately heard not a little in convention addresses and elsewhere, in regard to the mutilation or omission of parts of the service prescribed for the due celebration of the Lord's Supper or Holy Communion. I lately attended a service at one of the smaller churches in the city of New York, where all such parts of the Office as seemed to be inappropriate to a Celebration for the purpose of worship only were omitted. It is proper to state that this service was preceded by three other Celebrations, when many were communicated, and all had the opportunity to do so. Such a custom could easily be defended if it was authorized by our part of the Catholic Church, and its lack of authority must

be the chief objection to it. Not long since I spent a Sunday in the chief city of an Eastern diocese, and being a guest at a hotel within a block of a large and beautiful edifice, I inquired if the church had an early Celebration on Sunday morning. I was informed that, notwithstanding it was sometimes dignified by the name of cathedral or bishop's church, its congregation were strangers to such a service, at least within the walls of their own church, and that on three Sundays in every month a large part of the Office for the Holy Communion was omitted, to wit: the Confession, the Absolution, and the Comfortable Words, and all that follows to the Communion of the people, and the whole of the post-Communion except the Blessing. Now, here is a mutilation which was probably unheard of prior to the sixteenth century, and the only excuse for it now is that in this part of the Church of God it is allowed. As I live in a Roman Catholic cathedral town, I have made inquiry concerning their custom in regard to such matters, and have been credibly informed that even at the late or high Celebration, the celebrant turns and offers to the people, and that it is the custom for a few belated ones to receive, and that for the convenience of all such they are given an opportunity to confess just before the service. The consideration of this matter leads me to ask the question: if it be not the duty of every priest who has an altar at which he is privileged to serve, to repair to it at least once every Lord's Day, and celebrate, and then turn and offer to the people lest there be some present wishing to communicate? And the further question: if there can be any true observance of the Lord's Day without this showing forth of His death?

LAYMAN.

STRANGE DOCTRINES

To the Editor of The Living Church:

Evidently our "Broad" Church brethren are not the only ones who are teaching their people doctrines foreign to our Church; *e. g.*, what is this that I read in *Catholic Champion* for June, in the article on Confessionals? Speaking of confessional boxes, and the advantage there is, as he claims, in the priest's section being entirely separated from the penitent's, the writer says: "A further advantage of such a separation and hiding of priest and penitent is that confession and absolution become, in a way, *impersonal* acts. The penitent hears a voice but sees no man as the great work is being accomplished. . . . The penitent has confessed himself to God the Blessed Divinity, who is hidden; *to Blessed Mary, ever virgin; blessed Michael, the archangel; blessed John Baptist; the holy Apostles, Peter and Paul, and all the other saints*" (italics mine).

Now, Mr. Editor, this "stumps" me. I have always supposed that the teaching of the Anglican Church since the Reformation was, that whether we confessed through priestly agency or otherwise, our confession was in reality made to Almighty God, and to no other being who is "hidden," even the holiest of all the saints. Was I all wrong then? Where did our friend get this marvelous doctrine from? Certainly not from the Prayer Book of the American Church, nor from the Prayer Book of 1549, which he claims to love so dearly—and I don't blame him for that. By the way, why do the most "advanced" of our ritualistic clergy claim to be guided by this grand old book, while they in reality go way beyond it in their doctrine and worship, teaching and practicing things which the compilers of the book never dreamt of?

T. D. MARTIN, JR.

Thompsonville, Conn.

UNITARIANS NOT WANTED

To the Editor of The Living Church:

Your Massachusetts correspondent, in your issue of June 30th, says, speaking of the recent ordination of deacons at Cambridge: "Two candidates were rejected because of disbelief in the miraculous birth of our Lord, the Standing Committee refusing to recommend them." Good for Massachusetts! Let us be thankful that this diocese has a loyal Standing Committee, who prevented the addition of two to the number of our clergy in Massachusetts who are devoting their energies to the destruction of the Faith. I speak advisedly. I have been long enough in that diocese, and attended enough convocations and Monday morning clerical meetings, to know that what has been said about the heretical views, of many of the clergy there, is only too true. Why, only a few Sundays ago the rector of a parish not many miles from Boston—it would serve him right if I mentioned his name—told his congregation plainly that he did not believe in the virgin birth of our Lord, the same heresy, mind you, for which these two candidates were rejected by the Standing Committee! I have this from one of his parishioners, who heard him say it. But to make sure she didn't misunderstand him, she had a private conversation with him, in which he repeated his statement. The same clergyman, by the way, recently took part one Sunday evening in the installation of a neighboring Universalist pastor. A Church clergyman in the same diocese who recently renounced the ministry, and went over to the Unitarians, held Unitarian views, to my certain knowledge, at least three years before he left the Church; and I could mention the names of several of our clergy in Boston and its suburbs to-day who are no more in sympathy with the teachings of the Church than this man was. But they have no idea of renouncing the ministry, and leaving the Church. Oh, no! Consistency is indeed a jewel, because it is so rare. Surely it is no worse for one holding heretical views to seek to enter the ministry, than for one who has entered the ministry holding sound views to find out after a while that he has changed his views—that his belief regarding certain vital matters is no longer in harmony with the Church's faith—and yet remain in the Church's ministry, and receive the Church's pay for teaching, as it is supposed, her doctrines!

By the way, were the two men who were rejected on account of their heresy among the twenty who received diplomas from the Cambridge Divinity School?

THEODORE D. MARTIN, JR.

Thompsonville, Conn.

Personal Mention

To fill the office of registrar for Nevada and Utah, J. C. Robinson, 115 East First South St., Salt Lake City, has been appointed. Address accordingly.

Owing to continued ill-health, the Rev. Robt. H. Wright has resigned the rectorship of St. Timothy's church, Reed st., Philadelphia, Pa., to take effect in August.

The Rev. T. G. Losee, who is in deacon's orders, has accepted an invitation to become minister in charge of St. John's church, Parkville, diocese of Long Island. He will begin duty in August.

The Rev. Dr. J. H. Rylance sailed on the Cunard steamer, "Umbria," for Liverpool, on Saturday, July 7th. Members of his family accompanied him.

The Rev. Rogers Israel will have charge of the chapel of St. John's in the Wilderness, Eagles Mere, Sullivan co., Pa., from July 13th until August 7th.

The Rev. T. Cory-Thomas has returned from his sojourn in England and Wales, much benefitted in health. His address till he returns to Chicago, is River Falls, Wis.

The Rev. E. Masse, late assistant of Holy Trinity parish, Paris, France, is in charge of St. Mark's, Evanston, diocese of Chicago, during the Rev. A. W. Little's vacation.

The Bishop of Pennsylvania sailed for Europe, Saturday, July 7th.

The Rev. A. D. Wilson has resigned the position of assistant minister of Mt. Calvary church, Baltimore, Md.

The Rev. Joseph Beers has temporary charge of St. John's church, Elizabeth, N. J.

The Rev. Geo. Wm. Douglas, D. D., has received the degree of Doctor in Divinity from Trinity College, *ad eundem*.

The Bishop of Missouri summers at his cottage on Lake Michigan.

The Rev. S. DeLancey Townsend received the honorary degree of Doctor of Philosophy at the recent Commencement of St. Stephen's College.

The Rev. Dr. J. H. Coit has sailed for Liverpool, to pass his vacation abroad.

Ordinations

The Rev. J. Townsend Russell, having been transferred from the diocese of Ohio, was advanced to the priesthood by Bishop Whitehead in Trinity memorial church, Warren, diocese of Pittsburg, of which he becomes rector.

On Sunday, June 24th, St. John Baptist's Day, the Bishop of Nebraska ordered deacons. Messrs. H. Percy Silver and Charles Herbert Young, in St. John's church, Omaha. They, with the Rev. C. S. Abbott, Jr., will be under the direction of the priests of the Associate Mission.

On Sunday, July 1st, Bishop Whittle, acting for Bishop Randolph, who was ill, ordained to the diaconate Mr. J. B. Dunn and Mr. James F. Plummer, of the class of '94 of the Virginia Seminary. They were presented by the Rev. Dr. Haines. The Bishop also ordained to the priesthood the Rev. E. S. Gunn and the Rev. W. A. R. Goodwin. The ordination sermon was preached by the Rev. E. L. Goodwin.

To Correspondents

E. E.—We do not know of any such society, or persons.

W. H. S.—Write to the Rev. Chas. L. Hutchins, Concord, Mass.

FLORIDA.—A Canon is addressed as "Reverend," *e. g.*, The Rev. Canon Smith.

REV. E. G. S.—We cannot do anything in the matter. Write to the New York Church booksellers—Messrs. Jas. Pott & Co., 114 Fifth Ave., or Thos. Whittaker, 2 and 3 Bible House.

SOUTHERN CHURCHMAN.—We are informed that candlesticks are part of the equipment of the altar in most, if not all, the English cathedrals, but that in some of these the tapers are rarely, if ever, lighted.

P. W.—The All Saints' Sisters, of Baltimore, are training colored women for a Sisterhood. They do mission work among the white and colored poor. Write for information to the chaplain, the Rev. R. H. Paine, 816 N. Eutaw St., Baltimore, Md.

A CATHOLIC.—The priest must, of course, consecrate again, if either element is exhausted before all the intending communicants have received. He has no right whatever to communicate the people in one kind. It is true, however, that re-consecration is very undesirable. A priest of good judgment and systematic method, keeping a careful record of the communions on each occasion throughout the year, will always be able to make sufficient provision without resorting to re-consecration.

J. L. K.—The priest, under the new rubrics, may omit the Litany after Morning Prayer on Sunday. He may also dispense with the "Ante-Communion," if the Communion has been celebrated at an earlier hour, or is to be celebrated later. If there is no Sunday Eucharist, it would seem that he must use that part of the service which ends with the Gospel. The usage in any parish ought not to be "erratic," but an order should be determined upon, and afterwards uniformly adhered to, that the congregation may know what to expect.

SEVERAL CORRESPONDENTS.—The following books will afford the desired information in regard to the status of the Church of England, establishment, tithes, endowments, etc.: "A Defense of the Church of England against Dissent," (by Lord Selborne); "The Case for Establishment," (Moore); "The Dead Hand in Free Churches"; "How Dissent is Established and Endowed," (Nye). There are other publications, tracts or pamphlets, published by the Church Defense Institution, London. Any of these may be obtained through the Church book stores in New York or elsewhere.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Appeals

August 12th next is Ephphatha Sunday. The offerings needed every year to meet the expenses of the Mid-Western Deaf-Mute Mission, may be sent to the REV. A. W. MANN, general missionary, 878 Logan Ave., Cleveland, Ohio.

TWELFTH Sunday after Trinity offerings for Church work among deaf-mutes in the dioceses of Western New York and Central New York, should be sent the Rev. C. Orvis Dantzer, 706 Harrison st., Syracuse; in Maine, New Hampshire, Vermont, Rhode Island, and Massachusetts, to the Rev. S. Stanley Searing, Huntington House, Cortes st., Boston; and in Connecticut, Long Island, Albany, Newark, and New York, to Mr. Wm. Jewett, treasurer, 89 Grand st., New York, or the Rev. Thomas Gallaudet, D. D., general manager of the Church Mission to Deaf-mutes, 9 West 18th st., New York.

WANTED—Thirteen hundred dollars to pay for land around a church in a growing country missionary parish, to prevent erection of objectionable buildings all around and close to church, and to provide sites for rectory, and Sunday school, etc.

Pretty stone church; no rectory; growing Sunday school, but no Sunday school building; no land on which to build. Parishioners are doing what they can. Hearty approval of Bishop and Archdeacon. Outside help absolutely needed. Subscriptions will be gratefully acknowledged by

HENRY BARKER,
Rector and Missionary,
All Saints' church, Rosendale, N. Y.

Name THE LIVING CHURCH.

THE GENERAL BOARD OF MISSIONS

Legal Title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

The fiscal year closes August 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York; communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Acknowledgments

FOR the Modesto church debt.: Mrs. Robert Matthew, Rochester, N. Y., $2; Ascension Memorial church, New York, $5; Miss Kate A. Ferry, New York, $2. OCTAVIUS PARKER.

Church and Parish

WANTED.—A middle-aged Churchwoman to teach in a family. Address DR. G., THE LIVING CHURCH, Chicago.

WANTED.—By a college graduate of several years' experience, a position in a school to teach French and higher English. Can also assist in music. Address MISS C., care of LIVING CHURCH.

OWING to the increasing demand for the pastoral charge of the Bishop of Albany, it is to be re-printed in *The Diocese of Albany*. Copies may be had by addressing the Rev. J. N. MARVIN, Editor, at Johnston, Fulton Co., N. Y.

ATTENTION, VESTRIES!—A priest, married, 35 years, extempore preacher of good report, fine recommendations in own diocese and in Brooklyn, seeks parish east of Chicago. Moderate salary. Desirous to stay and build up. Address STABILITY, care THE LIVING CHURCH.

The Guild of All Souls.—Founded A. D. 1873

OBJECTS.—1st. Intercessory prayer—I. For the living; II. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

Choir and Study

Through Eons Long

BY THE REV. CHARLES JOSIAH ADAMS

An anxious flutter, and a smothered cry,
As in neglected grounds I walked to-day,
And by a tangly lilac took my way,
My ear arrested, and my foot, and eye—
A creature complicated, so was I.
My sympathies, in quick responsive play,
From larger limb I lifted crossing spray,
And let a panting sparrow upward fly.
And as I did, there came a sense to me—
An expectation deep, and sweet, and strong—
That my obstructions might uplifted be;
That I, on liberated wing, with song,
In character of active charity,
From height to height might mount through eons long.

Rondout-on-the-Hudson, N. Y.

The English do not content themselves with simply accepting and delighting in a special musical cult; the next step is a practical one, and that is an organized society to exemplify it, and give it distinction before the great public. The festival of the London Gregorian Society has recently kept its annual service-celebration in St. Paul's. Two years ago we gave up a single number of this department for a detailed, and perhaps rather glowing, account of the grand event. It cannot again be treated so particularly without an intervention of years, for these events, notwithstanding minor differences in selection and treatment year by year, after all have an overwhelming likeness, like Niagara itself, seen year after year. As Niagara is indescribable, so is this vast festival, if its tremendous concentration of the most elevated musical and worshipful experiences in a single occasion be at all comprehended. What was said two years ago, therefore, may be said to-day with equal fitness and force, barring certain details of selection, in which it is rather conceded that the festival just held fell something below the exalted standards of two years ago. In numbers, volume of voices, grandeur of unisons, intensely devotional and reverent suggestions, there was little difference. The same organist, Dr. Warwick Jordan, the same frequent relays of wind instruments in the procession, afterwards gathered up into a supplemental orchestra, the same great throngs of worshippers, and not "spectators," carried out the congruity. The processional, which was such a commanding feature before, that is, the *Benedicite* supplemented by a brace of kindling chorales, reached a higher and more commanding note, this spring.

The Psalms cxlviii, cxlix, were sung with their antiphons to certain modern French tones (Parisian), the antiphons being from the Namur and Avignon vesperales, arranged and harmonized by Mr. A. H. Brown. There was a double violence: in the importation of these French falsifications of the ancient and authentic Gregorians which are inexpressibly grander than any of the degenerate "hybridizations" to which they have been subjected by the Continental churches; and the interpolation of these "antiphons," which very properly constitute an integral portion of the Office books of Namur and Avignon, but have no rightful place in any English or American liturgy. We are not disposed to let go this vital of liturgics. For everywhere may be found a hot-headed zealot who finds his chief delight in rash adventure, violations *de facto* of rubrical integrity, too trivial to warrant direct episcopal intervention, yet just "one more thing" appropriated from the ever-growing abundance of Roman eccentricities and novelties. This great London Gregorian Society should represent the temperamental conservatism of the Anglo Catholic in the way of legitimate revival, which only serves us truly and honestly when it brings us ante-Tridentine, early Catholic tradition and usages, before they had undergone the sophistications of the Renaissance paganism of the Vatican. Every great movement is beset with parasitic growths and vain inventions of taddists, who hold nothing in Christian art sacred or inviolable from profane emendation. It was enough that we received the duly accredited Gregorians, through the faithful devotion of Helmore, about fifty years ago. But it is a lamentable fact that the Gregorians accorded this unimpeachable authority are not recognizable in hundreds of churches in England and America professedly devoted to Gregorians. This is a very dangerous degeneracy. Should it advance, the genuine Gregorian tones and modes will be altogether buried out of hearing by these meretricious innovations. The modern fantastic development of the ancient Gregorians, in the Roman worship, like every other precious thing of the ancient rituals, is a creature of exaggeration, extravagance, and dramatic falsification. This is the growing peril of Gregorianism in England and in America. For this festival Dr. Barnby contributed an anthem and conducted it. It was altogether modern in treatment, and quite at variance with Gregorianism. The policy of the association rather encourages this annual mingling of things new and old. With the inexhaustible collections of the early Italian, Holland, and Anglican *a capella* composers, however, we cannot accept the congruity or propriety of such violations of pure taste. If Gregorianism cannot stand securely without such re-inforcements, it had better go to the wall. This is only less reprehensible than the illicit interpolation of scraps from the Roman offices.

Another important festival, and not of second importance either, followed some evenings afterwards in St. Paul's. We find an account of it, so careful and appreciative, and so faithfully illustrating the spirit of this annual festival of the Guild of the Holy Standard, that we serve our readers better by adopting it, with some omissions:

> The festival of the Army Guild on Tuesday last was, as usual, a great success; at any rate, that portion of it of which the general public has cognizance—namely, the Evensong at St. Paul's cathedral. The cathedral, vast as it is, was filled. Dome, transepts, and the mighty nave, were flooded with a sea of heads.
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> The "order of service" is by now well known; the *Veni Sancte Spiritus*, followed by Evensong with Psalms iv, xxxi, and xci; Joshua i, to v. 10, and 2d Timothy ii. as the lessons; the *Vexilla Regis*; a verse of "God save the Queen," sung kneeling; the *Te Deum*; and "Onward, Christian Soldiers," as a processional hymn. The sermon was by Dr. Forrest, Dean of Worcester, and his resonant voice penetrated further through the depths of space than is ordinarily the case at St. Paul's. Taking as his text, Psalm xx:5: "We will rejoice in thy salvation, and in the name of our God we will set up our banners," he referred to the Psalm as a sacred war-song, to be chanted on the eve of battle; and enlarged on the eternal presence of Christ as being the ground of our faith, on the setting up of His banner as our consistent witnessing for Him, and on the banners being suggestive of union, strength, and courage.
>
> The choir of 100 soldiers, and a band of 50 musicians from Kneller Hall, did all justice to the masterly baton of Lieut. Griffiths. The wonderful effect produced by giving out the intonation of a Gregorian tone with the brass must be heard to be appreciated; but to listen to Psalms, sung to Gregorian tones, with *forte* and *piano* expression appropriately given to particular verses, is a pleasure that many of us would like to have more frequently. The Psalms being so sung, it is needless to say that the hymns were rendered in perfect taste, leading up, moreover, to the fitting climax of the processional hymn. And what a climax! The ordered discipline of the procession, the parade march of the men in well-nigh all the uniforms of the English service, the roll of the drums vibrating and pulsating through the whole mighty fabric, and through all and above all, the song of a multitude roused for once out of the conventional trammels of this London life.
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> The procession, with its Guild banners, disappears in the south ambulatory; the band and organ unfold the beauties of a composition by Dr. Bridge, and we stream out of the great central west door, lingering for a few moments outside to note the long-drawn, faintly-illuminated vista of the great cathedral—so great, indeed, that we can hardly apprehend its greatness; and far away we see the radiant reredos—a comprehensive monument of all the aspects and mysteries of the Incarnation.

For us indeed such a unique and interesting occasion brings little more than a hint of what might be accomplished, *par exemple*, at West Point and Annapolis, under suitable administrations and opportunities; and something also, of what might well be attempted at the great principal forts, and military stations, where considerable bodies of men are assembled year after year, and where either officers or government sustain military bands. We have not, however, that constitutional Church life and authority which shapes all the public undertakings of the English government in army and navy, as in its political and parliamentary activity.

Yet another great musical event occurred on the 6th of June. It was the triennial festival of the Norfolk and Suffolk Choral Association, which took place in Norwich cathedral, when sixty-five choirs, numbering about 1,600 voices, participated. They were assembled from all parts of the diocese. Dr. Bates, the cathedral organist, was chiefly instrumental in organizing this immense work and carrying it through to a successful result. The hour for the service was three o'clock, and long before that, every part of the cathedral not set apart for the executants, was crowded, even the triforia, a half inaccessible region running above the aisle and beneath the clerestories, most uncomfortable, and hardly opened up to the public save from festival to festival. The vested choristers assembled in the cloisters, entered at the west door singing the processional, "With gladsome feet we press," accompanied by brass instruments and drums stationed in the nave. A second hymn, "In the faith of Christ proceeding," was required and repeated, before the entire body of choristers and clergy had taken their places, the procession having occupied nearly half an hour. Evensong was intoned by the dean, Psalm cxlv being sung to an Anglican chant, with full orchestral accompaniment. The canticles were effectively given to a simple but excellent setting by Dr. Bates. The anthem after the third collect was "O Lord our Governor," Dr. Gadsby, sung with fine spirit and intelligence; and at the end of the prayers, Dr. Martin's beautiful tune with the words, "Lord of all creation." Then the more elaborate numbers followed, (without an address); the symphony to Mendelssohn's "Hymn of Praise," and, chorally, "Sleepers wake" from St. Paul; Barnby's "I will give thanks," and the "Hallelujah" from Beethoven's "Mount of Olives" all executed with fine precision and appreciation. Dr. Martin's anthem, "Saviour, breathe an evening blessing", was then sung with rare delicacy and impressiveness by the cathedral choir. The hymn during the offertory was, "All blessing, honor, glory, might," to a German chorale. The occasion seems to have quite realized the anticipations of the vast throngs in attendance.

This is overwhelmingly a musical period. The traditional, and triennial Handelian festival, is already sounding its preliminary notes at the Sydenham Palace, where the "rehearsal" took place on Friday, the 22nd, and where next week almost countless thousands of the British public will, for two or three days, be in attendance. Although nothing remarkable at the Crystal Palace, the magnitude of this vast undertaking seems to an American, quite stupendous. The rehearsal which has for the most part, been excluded from formal announcement among the concerts, is now recognized as one of them. More than 1,500 auditors were present. To one ignorant of the perfect organization, the power and certainty of the chorus, and its thoroughly tested and marvelous virtuosity, misgivings and apprehensions filled the air. The attempt seemed a mad, desperate venture, and failure an almost foregone conclusion. There are no misgivings in the English musical world, for the achievement, grand as it is, is no longer a novelty or experiment with them. Mr. Manns, the conductor, had marshalled before him, a chorus of 3,515 voices. There were 733 sopranos, 707 contraltos, these being reinforced by 86 male altos for the sake of brilliancy. Then there were 683 tenors and a mighty battalion of basses, 788 strong. Let it be at once understood that these were all selected voices of the highest efficiency, not a single "supernumerary" among them. Such an astonishing choir is not easily assembled even in England, although there are hundreds of cities and towns where a Handelian chorus of three or four hundred may be gathered within a few days' notice, quite ready to sing any of the Handel oratorios, perfectly, and at sight. But these vast triennials long ago reached a national influence. While the larger part of this chorus are Londoners, these festivals appeal to the profound enthusiasm of the great north and midland counties, the cathedral cities, and great market and manufacturing cities—a warm-hearted, strong-lunged tribute from the singing people to their beloved Master Handel. Of course such a heterogeneous mass required the most exacting reviewing and rehearsing, to bring them in relation and touch; that accomplished, the chorus is simply irresistible, and as amenable to the conductor's baton as a quartette of soloists. Then there is the vast orchestra, a far more difficult and complicated achievement than the chorus. For besides the splendid support of one of the largest concert organs ever built, it numbers 519 instruments, the strings alone reaching a total of 434! The rehearsal of Friday brought out the astonishing congruity, the due harmonic balance of the voice parts, discovering an *ensemble* of whose perfection we have no experience at home. The ordeal was searching, protracted, and excessively critical, and Mr. Manns did a world of "clearing up" and polishing, which assures the highest artistic results next week. It

began with the "Hallelujah," and such a Hallelujah! then the concluding "Amen," clean and clear in its articulation, uncovering a world of contrapuntal grandeur, bringing to mind most of all the multiplied vistas of cathedral aisles with their countless ramifications of groined and sculptured handiwork, for Gothic and the great contrapuntal music-art were twin children of the same period. After followed a multitude of the lesser selections, while eleven choruses from the "Israel in Egypt," formed the conclusion. The critics, who are by no means a complacent brotherhood, were agreed that even the subsequent concerts can provide nothing more admirable. We shall see. Three concerts, on Monday, the "Selections" day; Wednesday, "The Messiah;" and Friday, "Israel in Egypt," will round out the great cycle of festivities, which, Of one thing we may be perfectly assured, that the Handelian enthusiasm and devotion show no signs of decadence, nor abatement, but rather a warmer, heartier expression year after year. Happily, the ill-considered and most gratuitous assault on the Handel music and genius, and especially the oratorio of "the Messiah", which so generally scandalized our serious and conser vative press last spring, has not been felt or apparently heard of in England, where it could never effect a lodgement. It is hardly conceivable that anydeeply religious man could accept or pass it along.

Book Notices

Pebbles from the Path of a Pilgrim. By Harriet B. Hastings. Boston: H. L. Hastings. 1894. Price, $1.50.

A collection of stories of faith and prayer. It is full of interest, as they are all actual occurrences in the lives of individuals full of faith. The book is beautifully bound and printed in large clear type.

Joanna Traill, Spinster. By Annie E. Holdsworth. New York: Charles L. Webster & Co. 1894. Price, $1.25.

A delightfully clever story. One can hardly sorrow at the tragic end of the life of Joanna, for the very beauty of the heroism in it. She is the socialist that can carry the world with her if we mistake not. The story is full of sweetness and power.

Christian Unity proved by Holy Scriptures, with a Sketch of Church History. By the Rev. Edward Brenton Boggs D. D., New York: Thomas Whittaker. Pp. 55; price, 50c.

This admirably clear and well-printed treatise on the subject of Christian Unity, in its Scriptural and historic parts, is the work of a well-known and revered priest of the diocese of New Jersey, greatly devoted in mind to the whole subject, whose work receives the eminent approval of Bishop Arthur Cleveland Coxe.

Chinese-Jewish Papers. By the Rev. A. Kingsley Glover, Appleton, Wis.

A small volume, but containing much that is interesting, and that which to some readers will be novel indeed. There are five papers, most of which have been already published as magazine articles. The most striking, is undoubtedly, the first: The Chinese discovery of America. Mr. Glover has been a missionary in China, and there found authority on which he bases his claim that the old legend of the Chinese in Mexico is real history. He offers other arguments, however, and they seem to justify his claim. The remaining papers have to do with the Jews of India and China. In them are many curious things. Whether the reader accepts Mr. Glover's conclusions or not, he must admit that our author has been an industrious and able archæologist.

Abreast of the Times. A Course of Sermons on Social Subjects. With a Preface by the Bishop of Durham. New York: James Pott & Co. 1894. Pp. 206. Price, $1.25.

The twenty-three sermons contained in this volume were preached by request of the London Branch of the Christian Social Union during Lent, 1894. This Union proposes to its members three objects: (1) To claim for Christian law the authority to rule social practice; (2) to study in common how to apply the moral truths and principles of Christianity to the social and economic difficulties of the present time; (3) to present Christ in practical life as the living Master and King, the Enemy of wrong and selfishness, the Power of righteousness and love. The subjects presented by the several preachers, in pursuance of the foundation principles and aims of the Union, are variously distributed along the lines of righteous living; *e. g.*, National penitence, Social warnings from history, Wasted lives, Am I my brother's keeper? Ethics of property, Commercial morality, Wages, The unemployed, Women's work, Speculation, Betting and gambling, Marriage law, Religious education, Vain oblations, Recreation, Common sense in religion, The social outlook, etc. Among the names of preachers in the course, appear those of Canon Holland of St. Paul's, the Dean of Winchester, Archdeacon Farrar, the principal of Pusey House, Professor Cunningham, the Dean of Ely, Archdeacon Wilson, Professor Shuttleworth, and others of eminence in Christian social questions which are now moving the world of Christian thinkers and teachers. The volume will prove a most useful one for every clergyman who entertains a living interest in these questions.

The Ascent of Man. Being the Lowell Lectures. By Henry Drummond, LL. D., F. R. S. E., F. G. S. New York: James Pott & Co. Pp. 346. Price, $2 00.

At the present day no higher interest in the religious-literary world could attach to any new work appearing, than to one by Henry Drummond. Whether "The Ascent of Man" will be as eagerly and widely read and talked about as was "Natural Law in the Spiritual World," remains to be seen. Scarce any presentation of this singular work could be assumed to be an adequate substitute for that which the author himself gives, who, after quoting Ruskin's words, "that the greatest thing a human soul ever does in this world is to see something, and tell what it saw in a plain way," states that this is "an attempt to 'tell in a plain way' a few of the things which science is now seeing with regard to the ascent of man." Whether these seeings are there at all, is another matter. But even if they are only visions, every thinking mind should look at them. What science has to say about man is of transcendent interest to man. The thread which binds the facts is, it is true, but a hypothesis. As the theory, nevertheless, with which at present all scientific work is being done, it is assumed in every page.

"Though its standpoint is evolution, and its subject man, this book is far from being designed to prove that man has relations, compromising or otherwise, with lower animals. Its theme is ascent, not descent. It is a story, not an argument, and evolution, in the narrow sense in which it is often used when applied to man, plays little part in the drama outlined here. So far as the general scheme of evolution is introduced—and in the Introduction and elsewhere this is done at length—the object is the important one of pointing out how its nature has been misconceived, indeed, how its greatest factor has been overlooked in almost all contemporary scientific thinking. Evolution was given to the modern world out of focus, was first seen by it out of focus, and has remained out of focus to the present hour. Its general basis has never been re-examined since the time of Mr. Darwin; and not only such speculative sciences as theology, but working sciences like sociology, have been led astray by a fundamental omission. An evolution theory drawn to a scale, and with the lights and shadows properly adjusted—adjusted to the whole truth and reality of nature and of man—is needed at present, as a standard for modern thought; and though a re-construction of such magnitude is not here presumed, a primary object of these pages is to supply at least the accents for such a scheme." There is a peculiar charm to the literary style of Dr. Drummond's writing, which uniformly marks the steady, straightforward march of his argument or story, making everything very readable and attractive.

The Second Book of Kings. By F. W. Farrar, D.D., F. R. S.
The Second Epistle to the Corinthians. By James Denny, B. D. New York: A. C. Armstrong & Son. 1894. Price $1.50.

These volumes of the Expositor's Bible do not maintain the level of the recent contributions reviewed by us of Maclaren, Moule, and Lumby. In fact, it is with almost unmixed regret that we see Archdeacon's Farrar's name connected with a series of such general merit and sobriety. That writer's brilliancy of style and superficial familiarity with almost every conceivable subject has given him a reputation for exact scholarship and critical acumen which he in no wise deserves. He is lacking in both, and has a deplorable tendency to be liberal in the direction of unfaith, and fierce and intolerant towards those who believe that charity is based upon the Faith once delivered, and consists primarily in declaring that Faith. In the volume which we are reviewing his liberalism betrays itself in three ways. He pares down the miraculous element to the last degree, partly by way of natural explanation and partly by reducing the narrative to legend, cf. pp. 25, 40, 341, 342. He reckons the story of Jonah as unhistorical and explains away the assumption of Elijah, pp. 17, 22. Again, Archdeacon Farrar rejects the authority of tradition in favor of the authority of the German higher critics with all their arbitrariness, assuming in his characteristic way, that all who differ from their hypotheses are without adequate scholarship, cf. pp. 399, 402. Finally, he explains Old Testament morality by simply condemning it, and by rejecting the statements of Holy Scripture itself that God authorized the bloody judicial acts of His servants. He misses the real point of Mozley's defense of these acts, and is unable to conceive how God could authorize, for the fulfillment of His own good ends, modes of action which were dictated by the partially developed ideas of that age, pp. 13—18. We miss altogether that reverent and believing tone which should characterize a commentary on the Word of God.

Mr. Denney's volume appears in its best light when compared with that of Archdeacon Farrar. In one point only does it suffer by such comparison, in literary style. Three words will fairly express our impression of his work, it is serious, commonplace, and Protestant. Its seriousness and reverence is apparent on every page; and shows that Mr. Denney has an unwavering faith in Holy Scripture as the veritable word of God. But his work, in spite of its painstaking character, is very monotonous and commonplace. There are but few noteworthy passages. The book has but little which gives character to it. Finally, the writer's point of view is thoroughly Protestant. He misses the significance of St. Paul's formal absolution of the penitent Corinthian, and in other places fails to lay hold upon the Catholic richness of St. Paul's language. To conclude, we do not commend Archdeacon's Farrar's volume. Mr. Denney's may be profitable to some, but is not a contribution of very high order.

THE "Book of Praise" recently published by Thomas Whittaker, now contains an index showing the number of each hymn as it appears in either the old or the new Church Hymnal. The publisher announces a second large edition of this popular music book.

Opinions of the Press

The Church Standard

EVASION OF CREEDS.—Strange rumors are flying abroad of men presenting themselves as candidates for orders, while openly denying the express declarations of the Creeds. These rumors may prove to be false; we trust they will; but if they are true, these young men have shamelessly approached the altar of God with a lie in their right hands. There are many matters concerning which Churchmen may differ, and differ lawfully; but concerning the Creeds there can be but little difference. The Creeds at least must be accepted in their plain, grammatical and historical sense, and when we say this, we mean that not one jot or tittle of the truth contained in the Creeds is to be called for one moment into question. If a man does not and cannot accept these documents in the plentitude of their integrity, there is no place for him in the ministry of the Protestant Episcopal Church.

The Churchman

THE BRUTAL STRIKE.—The Railway Union has chosen to adopt a policy of intimidation, whose revolutionary character positively puts the Union out of court. It is upon the innocent that the Railway Union is at present wreaking its blind and stupid vengeance. Travelers, men, women, and children—merchants whose wares are rotting on the plains in the boycotted trains, and the general public whose mails are being delayed, are not parties to this trade quarrel. The inhuman and brutal selfishness of the leaders of the American Railway Union is something which disgraces modern civilization, and which must eventually bring its own punishment upon all who are parties to these lawless and extravagant proceedings. No one can object when labor organizes itself, but there is scarcely any punishment too severe for such labor organizations as imperil by their mad rage the safety, the health, and the business of the country.

The Christian at Work

STRIKERS AND SOCIETY RIGHTS.—It is impossible that such strikes can be permitted to continue; sooner or later—and we imagine sooner than has occurred to a good many as possible—man's supposed inalienable right to strike, like many other rights at one time thought to be inalienable but which have lapsed, will be alienated, and society, through sovereign law, will say to him: "Keep at work, move these trains containing travelers, perishable goods, and the mails; do not cease to do your full duty till the requisite term of notice has expired, or bear the consequences by going to prison." How can it be otherwise? With individuals and whole communities becoming more and more interdependent, the cities depending upon great railway systems without whose regular supply the congested populalations could not support life—what other result can be looked for than that society, having regard for its own safety, will insist that no trainman or cars carrying travelers, perishable goods, or the mails, shall quit this service except after due notice which will enable the company to fill his place, nor shall any train service be given up except at a terminus or important station? And the notice required may be sufficiently long, three months perhaps, to enable the company to promptly fill all vacancies. Look at the present strike, than which none was ever more senseless or oppressive. By the instant abandonment of their places by thousands of employes, themselves having no grievance, great pecuniary loss and personal inconvenience were inflicted both upon the companies and the public. The mails were delayed, and thousands of tons of vegetables and fruits perished, the cities suffering for want of them. It is not necessary to dwell upon the position of travelers, including women and children, who found themselves confined in hot still cars—ovens, rather—without ice or water, and destitute of adequate food; is it any wonder that death came to the relief of some of the little sufferers? and it did.

The Household

His Holy Name

BY MARTHA A. KIDDER

Upon my infant brow was traced a sign
Of sacred meaning; through that cross divine
I strive and triumph in His holy name,
Who for our sake endured cross and shame.

Through all the change and chance of this brief life,
I bear a thought to strengthen in the strife;
And this shall be my fainting spirit's stay—
'Tis in His holy name I work and pray.

Lebanon, Pa.

St. Christopher

BY G. F. PENNIMAN

"Miss Agnes, can you find room for another boy in your class?"

"Certainly, Mr. Chase," and then as she saw her boys look a little askance at the shabby clothes and not too clean hands of the little fellow presented to her, she threw an extra amount of heartiness into her welcoming greeting. "I am glad to see you. Come right into this seat with me. What is your name?"

The boy looked up into the sweet tender face smiling down at him, with the sure confidence of one who has found a friend. "Christopher Wren Haggerston."

Even kind Miss Agnes found it hard to repress a smile, for the name which he proudly repeated seemed much too large for the slender crippled child to whom it belonged.

"A grand name, my dear, and now where do you live, Christopher?"

"Number 'leven Lovedeed Court."

"Now, one more question, and we will go on with the lesson. Who told you to come to Sunday school?

"No one, ma'am, and please you don't mind, do you, for it's cold out on the streets, and it's just orful where I live."

"Mind, Christopher, no, indeed, I am glad to see you, and I am putting your name on my class-book, so you must come faithfully every Sunday."

"Now, boys, instead of asking questions to-day, I am going to tell you a story about the great saint whose name our little Christopher bears. He was first called Offero, and he was a giant stronger and larger than any of the people among whom he lived. As he must needs serve some one, he determined to serve only the greatest and strongest king, and offered his services to one who was always successful in battle, and kept the weaker rulers in fear of him.

"After Offero had served him for a time he found that whenever the name of Satan was mentioned the king crossed himself. So he questioned him, and found that the mighty king was more timorous before Satan than the smaller kings were before himself.

"Strong in his intention to serve only the greatest, Offero started in search of Satan, and as always happens when any one looks for Satan, he was very easily found, and being glad to get the services of a giant like Offero, he made him many promises. Before they had gone far on their way together, they came to a great cross erected where four roads met, which Satan noticing, tried to avoid.

"'What is the matter?' said Offero, 'why do you go from the straight way?' Satan endeavored to evade the question. 'Tell me,' insisted Offero, 'or I leave you.'

"Satan then, with much hesitation, acknowledged that Jesus of Nazareth was crucified on such a cross, and he never liked to pass one.

"'You are a coward like the other,' cried Offero, 'I will seek this Jesus of Nazareth, and Him only will I serve.'

"Leaving Satan, Offero journeyed until he met a monk who told him he must fast and pray it he would serve Jesus.

"'Fast I will not,' exclaimed Offero, 'lest I lose my strength, neither will I pray, for I am no coward.'

"'Then you must serve Him with deeds, and if He accepts your service He will come to you.'

"'That I will do gladly if He is not afraid like the others.'

"The monk showed Offero a stream which many people had to cross, but which was extremely dangerous on account of the swift motion of the waters. He builded himself a hut on its bank, and carried the people across on his back when they came seeking to reach the other side. After Offero dwelt by the stream no lives were lost, where many had been drowned before.

"One night he heard a child's voice crying: 'Good Offero, take me across.' He went and found a tiny boy no larger perhaps than our little Christopher here, so small he seemed a feather's weight on the broad shoulders. Grasping his palm-tree staff, Offero waded into the stream. With every step his burden grew heavier, and the waves seemed madder and madder as they dashed against his strong limbs, but he kept bravely on, though he thought at times to lose not only his stout palm-staff, but the child's life and his own in the angry waters. Weak and trembling he set the child down on the other side. 'What have I carried? I feel as if I had borne the world on my shoulders.'

"'Not only the world, good Offero, but Him who made it. I am Jesus whom thou hast sought. I am indeed pleased with thy service.'

"So Offero was baptized a Christian, and was called no longer Offero, but Christ Offero, or, as we would say, Christopher, the Christ-Bearer, and afterwards suffered death for the Master whom he had loved and served so well.

"The lesson I want you to learn, boys, is, first, to be like Offero—serving only the highest. If you find yourselves doing your work, whatever it is, unfaithfully, you are serving a king who stands in fear of another; if you are mean or cowardly or untruthful, you are doing the same thing. One other lesson from the story is this: to help all weaker than yourself, and bear them or their burdens for the sake of Christ. Doing this, there is no reason why you little nineteenth century boys in your commonplace city life should not be little St. Christophers bearing Christ to all the lives with which you come in contact."

After the lesson came the brief closing service, and then, forming into line with the white-robed choristers at the head, the banner class following, the whole Sunday school marched into church, singing, "We march, we march, to victory."

The music, the lights, the Christmas greenery, the quaint, beautiful story he had heard, made a deathless impression on one little soul.

Clinging close to the hand kind Miss Agnes held out to him, Christopher listened to every thing with his whole earnest little being. Out in the street once more, with the bright winter stars watching and winking at him from the sky, he began to think of the welcome awaiting him at No. 11. Granny would be angry, and strike him, but then she often did that any night when he had not brought home money enough. It was not so very bad after he got used to it. So he hobbled along home, thinking of the lovely story. How could he bear any one's burdens? Who was there in the world that was not stronger than he? Even granny, cramped as she was by rheumatism, could reach him with her crutch in almost any part of their small room.

When he was almost home, he heard a piteous whining, and found, cowered down in a dusky corner of the court, a poor little dog, with an old tomato can tied to his tail. Here was something he could help, and, kneeling beside poor doggy, he freed him from the encumbrance, then taking him tenderly in his arms, he carried him home with him, although his mind misgave him about the reception granny would give him.

Arrived at No. 11, he crept quietly in. As soon as his hand touched the latch, Granny's sharp voice was heard: "Is that you, you good-for-nothing, useless boy? Where have you been, and me sitting alone in the dark. Wasn't I the fool ever to take you in when your folks died. Sure I never would have done it had I known what an ungrateful brat ye were. Light a lamp now, and fetch in a little coal for the stove. What's that you're trying to hide?" and she began poking her crutch under the chair where the poor dog had crept.

"Oh, granny, please don't hurt him, please let him stay. He's a nice little fellow; perhaps he will catch the mice, so they won't eat up our bread."

"As if I didn't have hard work enough to keep you fed without your bringing in that dirty dog. Don't you know how poor we are?

"Yes; but granny, can't I keep him? He shall have half my supper; I am not hungry—not very, I mean—and to-morrow I will try to get him some bones in the street."

"Well, you must find food for him if you want to keep him"; with which reluctant consent Chris was forced to be content.

The next morning he awoke before granny, and, taking the dog, crept out to see if he could get a few bones for him. Loitering about the back door of a restaurant, he found a man who gave him the bones he asked for, and even invited Chris in, and gave him a cup of hot coffee. When he reached home, granny was awake, and grumbling again.

"Come, you selfish boy, build up that fire! Here, don't put on so much coal! Now, come here and help me dress. Give me my crutch. Now, you can get breakfast, while I crawl over into my chair."

Breakfast was a very simple meal—a pint of blue milk, and a stale loaf from a neighboring bakeshop, and a cup of tea for the old lady. As soon as it was eaten, Chris took his dog and his blacking kit, and started off to earn what pennies he could before going to school. Granny was in the habit of getting along by herself, so Chris, at noon and after school, was always busy boot-blacking. How he lived through the long days was a mystery, for he was too conscientious to spend one penny of the money earned for himself. All was faithfully turned over to granny at night. Sometimes he did wonder why the wicked landlord took so much for rent, for often he went home with a pocket full of dimes. People in the court said the old lady was rich, and when they saw her hobbling off, were sure she was putting money in the bank. But Christopher never saw her go out; she was always in the chair when he went away in the morning, and when he came back at night. He knew well how little was spent for food; as for clothes, he did not have any except what some charitable lady or kindly disposed neighbor gave him.

The Saturday following his first visit to Sunday school, he worked hard all day, and earned a good deal of money. As he was hurrying home to take it to granny, a good-natured looking young fellow hailed him, and wanted his boots blacked. Chris polished away with so much vigor, and such an air of earnestness, that when the boots were blacked and paid for, the young man, touched by the boyish face, with its big, pathetic brown eyes, tossed him an extra quarter.

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"Here, sonny, take that, and buy you a good, square meal."

"Do you mean it's for me—for my own self?"

"Why, yes; whom else could it be for?"

"Don't you think I ought to give it to granny?"

"I don't know who granny is; but I gave that to you for yourself."

"Oh, thank you, sir, thank you," and, clutching his quarter tight in his hand, Chris went home as fast as his crippled feet would let him.

Over and over again he spent his money: a comb, to make his curly hair lie straight, a cake of soap, to get the grime of blacking off his hands, a handkerchief, and, if there was money enough, a deep white collar, such as the other boys wore. But, as he drew near home, he began to think. Was the money really his, had he any right to keep it from granny and that cruel landlord?

He emptied the little pile of dimes and coppers into granny's lap, and then, reluctantly, dropped the quarter in after the rest.

"I wanted to keep that," he said, sobbing, "for my very own. The man said I might have it. I wanted to buy a comb and some soap, so I could look nice when I go to the beautiful Sunday school tomorrow."

What was it moved granny to pity the boy? Was it the heap of coins he brought her, or some dim memory of her far-away youth?

Somehow the quarter found its way back to Christopher's dirty little hand, and in another minute he was out in the street making his purchases.

It was wonderful how much a quarter could do. When he came back, even the coveted collar was his.

The long winter sped by, and it did not seem so very long with the Sunday school to look forward to every week. How hard he worked; how he tried to put on every pair of boots the very best shine, and how he tried to make things pleasanter for granny, and never to be saucy when she scolded. Sometimes she would seem to enjoy hearing about the fine church, the pretty ladies, and the singing; and how could she help liking the nice warm clothing Miss Agnes brought them?

One bright spring Sunday, just as the children all came out of the chapel, suddenly a pretty baby girl ran impetuously away from her teacher, and, dancing merrily along, was out in the street, and on the track in front of a rapidly approaching electric car before any one noticed her. All seemed paralyzed, when out of the group of children came poor lame Chris. Lifting baby in his arms, which were as strong as his feet were weak, he swung her free from the cars, but in landing her on the sidewalk, in the arms held out to catch her, a sudden misstep of the uncertain feet threw him headlong against the curbstone, and he lay stunned and motionless, the blood pouring from an ugly wound in the temple.

Tender hands lifted him from the ground, and the rector, who came out just too late to prevent the accident, taking the motionless little figure in his carriage, carried him to the Children's Hospital. Holding the slender form as a loving mother might have done, he listened eagerly as Miss Agnes told what she knew of the boy.

As they laid him on the cot in the hospital ward, the brown eyes opened, wandered, and finally rested on Miss Agnes' face with a happy smile.

"I have tried to be a real St. Christopher," he said, faintly, "I did carry one across, didn't I, Miss Agnes? Please tell granny I've tried to be a good boy. She won't have any one to work for her now, and she's getting orful old. It's growing dark, and the water is cold, but I am Christopher," and, with a long breath, the little life was gone. It was with tear-stained faces that the rector and Miss Agnes left the bedside of the boy to convey to granny, as he called her, the tidings of his death. She showed little grief when the news was told her, though she grumbled at them angrily for enticing the boy away from her, and leaving her in poverty. Miss Agnes bore the complaining gently, and tried to keep the old woman from the want she would experience, missing the boy's earnings.

Not long after his death, she made Miss Agnes bring the clergyman to see her, and, putting into his hand a bank-book, with many hundred dollars in it, she said:

"I can't live long. He earned a good deal of that, and I would not spend it on him, but put it in the bank. I think he would like it to go to your church."

A day or two after, the neighbors found her dead.

Financial

WOMAN SUFFRAGE

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IN A RECENT paper we read of a nine-year old boy who was complaining that he had "nothing to make him happy" because his mother would not buy him a canary bird. She told him to sit down and make a list of the things that made him happy, and another list of the things that made him unhappy. He succeeded in enumerating fourteen of each, as follows:

"Why I am happy: Because I have 1, eyes; 2, ears; 3, mouth; 4, can snuff; 5, legs; 6, brains; 7, arms, 8, soldiers! 9, books; 10, I am not sick; 11, that we are rich; 12, house comfortable; 13, lessons; 14, good family.

"Why I am unhappy: 1, sins; 2, have no bicycle; 3, no canary; 4, lost my knife; 5, have to write this horrid list; 6, no dog; 7, no lamb; 8, sleepless at early night; 9, I want a cap; 10, no ice cream; 11, no bananas; 12, no plums; 13, freckles; 14, friends away."

Proprietary

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Reading Matter Notices

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DES PLAINES CAMP MEETING.

The North-Western Line will sell excursion tickets to Des Plaines, Ill., and return at greatly reduced rates, from July 18th to 31st; good for return passage until August 1st, 1894, inclusive. For tickets and full information apply to Agents Chicago & North-Western Ry.

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The Nickel Plate Road has made material reductions in the fares to many points on that line, including Fort Wayne, Cleveland, Painesville, Ashtabula, Erie, and many other Eastern points. Ticket Office 199 Clark Street. Depot, 12th Street Viaduct and Clark Street, Chicago.

TORONTO AND RETURN, $12.45.

For the Baptist Convention at Toronto, July 19–22, the Wabash makes a one-fare rate. Tickets good going July 17th, 18th, and 19th, and good returning until Sept. 15th. The Wabash is the official route. Through trains; first class service. For particulars, write 201 Clark St., Chicago.

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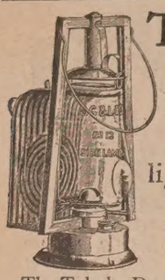

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Household Suggestions

AN ICE DINNER.—How many housekeepers have received with dismay the news that some intimate friend is visiting a neighbor's in sultry, summer weather, knowing that the intelligence means to them the necessity of giving a dinner to the visiting friend and her hosts, and asking some people to meet her—and this, when the thermometer is most at home in the nineties, and even thoughts of food and dining produce acute discomfort?

However, it is possible to give a formal dinner, which will delight all concerned, even on a sultry August evening, and such an one is the ice dinner, which is hereafter deseribed.

Limit the diners to eight in number, if posble, unless your dining room will seat more than this with amplest elbow space. Name seven o'clock as the hour for dinner, and suggest in your informal notes of invitation that evening dress, like oysters, be limited to the months with an "r," and your male guests will then call you blessed.

Cover the table with the snowiest of linen cloths, and use for a centrepiece a frosted glass bowl of white, or so-called Christmas, roses. At each cover, place a guest card of pure white pasteboard sprinkled with diamond dust, in imitation of frost, and having tied to it, with a frosted ribbon, a *boutonniere* or a bunch of the white roses. Use only white bonbons, in glass dishes, for candies, and candles with white frosted shades for illumination.

The dinner must be of the simplest. Little neck clams, served on the half shell, in beds of cracked ice, with celery as a relish, will make an acceptable first course. Omit soups, unless you wish to serve iced bouillon, for which but few people care. Cold salmon, cold trout, or any other fish served cold with mayonnaise dressing, will be found delicious and appetizing. Your meat course, which should follow, will be the only one in which hot dishes are to be served: Frenched lamb chops, Bermuda potatoes, and green peas. Guava jelly should accompany the chops. Lettuce with French dressing, salted wafers, and Neuchatel cheese, should be served in the salad course. Vanilla ice cream, moulded into snowballs, and ornamented with a sprig of holly or evergreen, if either can be secured, with frosted fancy cakes, angel's food, or any other white-icinged cake, will make a delicious and simple dessert. Iced or hot coffee—whichever is preferred—and bonbons.—*Ladies' Home Journal.*

BROOM COVERS.—To every woman who does her own housework, "those porches" are a daily nightmare—particularly in dry, dusty weather. Mopping is wet, dirty work; hard alike on hands, clothes, and temper. To avoid this vexation of spirit, try the plan given below: Buy a yard and a quarter of colored canton flannel, which will be enough for two covers. It comes in scarlet, old-gold, navy blue, brown, and a soft mouse gray. Sew up bag shape. Make a narrow hem; an inch and a half below work two buttonholes, one on each side of the seam. Stitch an inch-wide casing on the underside, and run a red cotton tape through the buttonholes. When finished, slip the bag over the broom, draw up the tapes, and tie securely. First sweep the floors well with an ordinary broom, to get off the loose dirt, then go back and forth with the covered broom; occasionally shaking it against the side of the piazza to free it from dust. In a little while it will shine almost as if it had been mopped, and is far easier and pleasanter work. In the same way the covered broom can be utilized where hard wood floors and rugs are used.

These broom covers are also very convenient in wiping down the walls, and for this purpose, the unbleached Canton flannel is preferred to the colored. A light quality is much more easily washed, therefore better. Make several, and when soiled, have them washed regularly. They sell well at fairs, and are made rather prettier by the addition of a brier stitching just below the hem, in coarse turkey-red cotton. They are sometimes made in the shape of a broom, having a seam on each side. One seam is left open for six inches, hemmed with narrow hems, and a button and buttonhole placed at the top to hold it together.

These covers are a great improvement on the old way of tying a duster over a broom, as the old-fashioned housekeepers did in the days "lang syne."—*Good Housekeeping.*

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